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A Weekly Record of its News its Work and its Thought

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The Title of the Lessons from Advent, 1893, to Trinity Tide, 1894

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17th Year of Issue. ADVENT, 1893, TO TRINITYTIDE, 1894. Schedule 33.

DATE, 1893.	SUNDAY OF THE ECCLESIASTICAL YEAR.	SUBJECT OF LESSONS.	THE SCRIPTURE LESSON.	TEXT TO BE LEARNED.	CATECHISM TO BE LEARNED. So arranged as to be reviewed on the first Sunday of the month.
Dec. 3rd	1st Sunday in Advent,	The Virgin Mary,	St. Luke 1:26-33; 46-55.	St. Luke 2:19.	"What is your name?" to "What did your?"
Dec. 10th	2d Sunday in Adv nt,	Simeon,	St. Luke 2:25-36.	St. Luke 2:32.	"What did your?" to "Dost thou not think?"
Dec. 17th	3d Sunday in Advent,	St. John the Baptist,	St. John 1:19-34.	St. John 1:34.	"Dost thou not think?" to "Rehearse the Articles."
Dec. 24th	4th Sunday in Advent,	The Shepherds.	St. Luke 2:1-20.	St. Luke 2:20.	"Rehearse the Articles," to "What dost thou chiefly?"
Dec. 31st	1st Sunday after Christmas,	The Magi.	St. Matthew 2:1-12.	St. Matthew 2:10.	"What dost thou chiefly?" to "You said."
1894.					
Jan. 7th	1st Sunday after Epiphany,	The Doctors in the Temple.	St. Luke 2:41-52.	St. Luke 2:47.	REVIEW.
Jan. 14th	2d Sunday after Epiphany,	Nicodemus.	St. John 3:1-13.	St. John 3:2, begin at "Rabbi."	"You said," to "Thou shalt not take."
Jan. 21st	Septuagesima Sunday,	The Woman of Samaria.	St. John 4:5-30.	St. John 4:29.	"Thou shalt not take," to "Honor thy father and thy mother."
Jan. 28th	Sexagesima Sunday,	Simon the Pharisee.	St. Luke 7:36-50.	St. Luke 7:49.	"Honor thy father and thy mother," to "Thou shalt not steal."
Feb. 4th	Quinquagesima Sunday,	Zaccheus the Publican.	St. Luke 19:1-10.	St. Luke 19:8.	REVIEW.
Feb. 11th	1st Sunday in Lent,	The Inquiring Greeks.	St. John 12:20-36.	St. John 12:21.	"Thou shalt not steal," to "What is thy duty towards God?"
Feb. 18th	2d Sunday in Lent,	The Leper and the Centurion.	St. Matthew 8:1-13.	St. Matthew 8:2.	"What is thy duty towards God?"
Feb. 25th	3d Sunday in Lent,	Bartimeus.	St. Mark 10:46-52.	St. Luke 18:38.	"What is thy duty towards thy neighbor?"
Mar. 4th	4th Sunday in Lent,	Syrophenician Woman.	St. Matthew 15:21-31.	St. Matthew 15:25.	REVIEW.
Mar. 11th	5th Sunday in Lent,	Judas Iscariot.	St. Matt. 26:14-16, 47-50; 27:3-10.	St. Matt. 27:4; begin "I have sinned."	"My good child," to "How many Sacraments?"
Mar. 18th	6th Sunday in Lent,	Pontius Pilate.	St. Matthew 27:11-26.	St. Luke 23:4.	"How many Sacraments?" to "What is the **sign**in Baptism?"
Mar. 25th	Easter Day,	The Roman Soldiers.	St. Matthew 27:62-66; 28:1-15.	St. Matthew 27:54.	"What is the **sign?" to "What is required?"
April 1st	1st Sunday after Easter,	St. Mary Magdalene.	St. John 20:1-18.	St. John 20:18.	REVIEW.
April 8th	2d Sunday after Easter,	The Two Disciples at Emmaus.	St. Luke 24:13-35.	St. Luke 24:29.	"What is required?" to "Why was the Sacrament?"
April 15th	3d Sunday after Easter,	Mary and Martha.	St. John 11:30-46.	St. John 11:27.	"Why was the Sacrament?" to "What are the benefits?"
April 22d	4th Sunday after Easter,	Lazarus	St. John 11:1-29.	St. John 12:9.	"What are the benefits?" to the end.
April 29th	5th Sunday after Easter,	The Disciples at the Sea of Tiberias.	St. John 21:1-17.	St. John 21:7; begin "Therefore that Disciple."	"Rehearse the Articles of thy belief."
May 6th	Sunday after Ascension,	St. Stephen.	Acts 6:8-15; 7:54-60.	Acts of the Apostles 7:56.	REVIEW.
May 13th	Whitsun Day,	"The One Hundred and Twenty."	Acts 1:12-26; 2:1-4	Acts of the Apostles 2:17.	"The Lord's Prayer"

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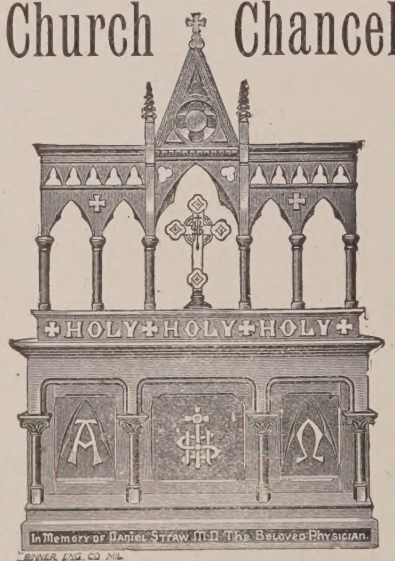

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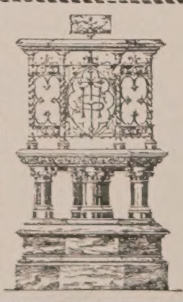

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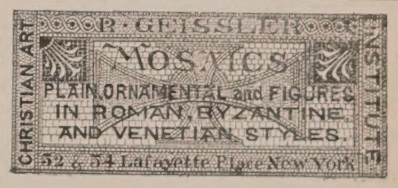

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The Living Church

Saturday, November 18, 1893

News and Notes

THE PRIMATE of all Ireland, the Most Rev. Dr. Knox, Archbishop of Armagh, whose sudden death has been announced, had worn the mitre since 1849, when he was consecrated Bishop of Down, Connor, and Dromore. In 1886 he succeeded Archbishop Beresford in the primacy, a position which he filled with dignity, clergy and laity alike holding him in the highest respect and affection. Wise and temperate in judgment he will be much missed in the councils of the Church.

EVEN IN BOSTON the reporter seems to be "very far gone" from ecclesiastical nomenclature, and "of his own nature inclined to evil," in reporting Church matters. According to his recent utterances, "Bishop Whipple wore the red insignia of the Order of Oxford" (the hood of the Oxford University); Bishop-elect Lawrence "wore the ordinary without the stole;" and "the grand Archbishop [Zante] wore red insignia and gold chains." A New England paper (not of Boston) said: "The presiding elder, Bishop Williams, was the consecrator!"

THE ADVENT issue, Dec. 2nd, of THE LIVING CHURCH will be made specially attractive, and will be enlarged in size. It will contain the first chapters of our new serials, "Allendale's Choice," by Leigh North, and "The Vacation Club", by Adah J. Todd, second series. Those of our readers who read the papers published under this title in our columns a year ago, will not want to miss this continuation of them. Renewals and new subscriptions should be sent in season so as to obtain the first chapters of these serials, as we cannot supply back numbers.

THE ENGLISH GOVERNMENT has new and serious difficulties looming up before it in its foreign relations. The unfriendly feeling in France is very apparent, and it is hinted that the recent understanding between France and Russia has more immediate reference to England than to Germany. This is confirmed by the reported activity of the Russian navy yards in the Black Sea. Russia will never rest content until she has free access to the Mediterranean Sea, but this, England is bound to resist as long as possible. The war in Morocco raises new difficulties, as the Spaniards are possessed with the idea that the Moors have been instigated in their attack upon the Spanish garrison by English intrigue. Discontent with the English occupation of Gibraltar is undoubtedly at the bottom of all this.

A NOTABLE and interesting historical character has just passed away in the person of the Maharajah Dhuleep Singh. A son of the mighty ruler who was called the Lion of the Punjaub, he was the victim of circumstances which lost him his crown while he was yet a youth, "a ward," as he used to say, "punished for the acts of his guardian." He then made England his place of residence and became a convert to Christianity. While travelling in the East he formed a romantic attachment for a young teacher in one of the missionary schools at Cairo and married her. He was given a pension of £40,000; a year, and received on friendly terms at the courts of Europe, but his extravagance and evil influences led him to break with the government of England in 1885, and to attempt a revolt among his former Sikh subjects, which failed. He thereupon abjured Christianity, deserted his wife and children, and went to Paris where he died at the age of fifty-five from a stroke of apoplexy.

AT THE General Convention of 1886, by concurrent vote of the two houses, the following resolution was adopted:

> RESOLVED: That if the Bishop of Yedo shall so desire, after conference with his mission, the title of his jurisdiction shall hereafter be "The Missionary Bishop of Tokyo."

At that time Bishop Williams did not think it necessary to make a change of name and so notified the secretary of the House of Bishops. The present bishop, the Rt. Rev. Dr. McKim, however, after conference with the clerical members of the mission and upon the advice of the Standing Committee of the Japan Church, has decided to avail himself of the permission granted by the said resolution. He has communicated this intention to the Presiding Bishop, who has said that he sees no possible objection to the change of title proposed, the resolution of 1886 still holding, as he understands it. The title of the Rt. Rev. Dr. McKim, therefore, will hereafter be "The Missionary Bishop of Tokyo." It may not be amiss to explain that Yedo is the former name of the great city of Tokyo, and for more than twenty years the title of our missionary bishop in Japan has been an anachronism.

A SERVICE of a remarkable nature is reported as having taken place recently in the house of worship, professedly Christian, known as All Souls' church, Chicago, (Universalist). The service was announced as a memorial of Ananda Bai Joshee, a Hindoo woman who came to a Christian country for its educational advantages, but returned without becoming a convert to the Christian religion. She is said to have done much "to raise the women of India to the plane of educated human beings," which it seems had not been accomplished by the kindly influences of the Hindu religion, of which we have recently heard so much. The minister of All Souls' presided on this occasion. "The ashes of the venerated dead rested on the altar in an elaborately carved urn of Benares brass." Appropriate hymns were sung, and eulogies delivered by a Hindu man who commended the deceased, among other things, for having resisted the influences of Christianity; and also by two women, one an American, the other, Mrs. Sorabji, a Hindu, and a friend of the deceased. The ashes are to be interred in an American cemetery, though it was not explained why this should be necessary in the case of a person who, it is declared, is venerated as a saint by the women of India.

THE ACTIVE RELATION of Churchmen to the historical past of the nation is illustrated by the official lists of those patriotic societies which are composed of the actual descendants of the men who were leaders in the events that created our nationality. The Rev. C. Ellis Stevens, LL.D., D.C.L., of Christ church, Philadelphia, is chaplain general of the Society of Colonial Wars, and is also an influential member of the Sons of the Revolution. Bishop Perry, of Iowa, is a chaplain general of the Society of the Cincinnati. The chaplain general of the Sons of the Revolution is the Rev. Morgan Dix, D.D., D.C.L., of Trinity church, New York, who is also officially connected with the War of 1812. The chaplain general of the War of 1812 is the Rev. Horace Edwin Hayden, of the diocese of Central Pennsylvania. The presidents general of the Society of Colonial Wars and that of 1812 are laymen of the Church, and a large share of the officers of all these organizations are Churchmen. Most of the chaplains of the State branches of the Sons of the Revolution are our own clergy, and the religious services are commonly held in our churches, with the use of the Prayer Book. Clergy of the Church, moreover, are presidents of the State branches of New Hampshire, Iowa, and Colorado. All these officials, it should be remembered, are elected by popular vote of the members.

THE EXTRAORDINARY RESULT of the elections last week is, as usual, variously interpreted by party managers and newspapers. The chief lesson contained in it, however, is one which cannot be misunderstood and which politicians and managers of all parties will do well to lay to heart, viz., that the number of persons who exercise the right of suffrage with considerable independence of party lines has now become very large. This is an element over which the "machine" has no control, nevertheless, its aid is, in most large communities, essential to success. It seems to us that this condition of things is the most hopeful feature in American politics at the present time. It signifies the emancipation of the citizen from that false idea of a party according to which principles are secondary matters, and the organization is everything; revolt against its methods, disloyalty; rejection of its candidates rebellion. Moreover, many people realize that legislation is not the whole of government, but that the proper execution of the laws is even more important. For this end it is necessary that executive offices be filled by honest and capable men and above all that the purity of the judiciary should be maintained. We are glad to see in this election new and emphatic evidence that party managers cannot safely disregard these considerations.

WHETHER BY DESIGN or not, the Russian officers, during their recent visit to Paris, gave the French government a significant lesson in respect and reverence for religion. No place had been made for any religious feature or observance in the original programme, but by the particular request of the Russians the list of festivities was broken into by an arrangement for attending divine service at the Russian Church in Paris. The Archbishop of Paris was not invited to meet or welcome the guests of the Republic on any of the various festive occasions. This omission was repaired by the Russian admiral who took an early opportunity to make a public and ceremonious call upon his Grace. When a *Te Deum* was sung in all the Catholic Churches in thanksgiving for the new alliance, the government gave the occasion no recognition, but the Russian officers made it a point to attend in official state at the church of the Sacred Heart, where the Archbishop presided in person. It was intended to postpone the public funeral of Marshal McMahon, but by the special request of the Czar himself, it was held while his representatives were still in Paris, and for two days festivities gave place to religious observances which brought the Church and her rites into chief prominence. Thus the Russians succeeded during their stay in bringing religion and the Church to the front in a way not at all contemplated by the authorities. It has been suggested that this was a matter of deliberate policy and is connected with the reported understanding between the Pope and the Czar and the rumors of a possible alliance of the Russian Church with the Pope on a uniate basis.

Brief Mention

Compulsory State insurance in Germany has resulted in thirteen million laborers being actually insured against sickness, accident, invalidity, and old age. Practically all the wage earners who receive less than $500 yearly have been insured.———Says *The Lutheran World*: "It may to some appear hard to believe, yet it is nevertheless true that Roman converts in England come not so much from the ranks of Tractarians, as from the 'Low Church people.' And we suspect that statistics in this country will make a similar revelation. The accessions which the Roman Catholic Church has from Protestants come not from Lutherans and strict Episcopalians so much as they do from Methodist, Congregational, and Unitarian circles."———By the death of the Primate of Ireland, Bishop Williams is the oldest bishop in the Anglican Communion in active service; retired Bishop Southgate is however, now older than he, having been consecrated Oct. 26, 1844. ———When Dr. Durnford was made Bishop of Chichester twenty years ago, there was sharp criticism on account of his extreme age. He has since read the burial service over most of those who joined in the outcry, and has now, with the weight of over 90 years sitting lightly upon him, started off for a holiday jaunt in Switzerland.———The amendment of the Geary Act just enacted is not all that could be desired in the way of fair dealing, but its provisions remove somewhat the reproach the Act has brought upon the people of the United States.———A large amount of money and ill-feeling would be spared if a civic custom, in use in Norway for nearly seventy years, was generally adopted. Before any one can bring suit against another he must meet his opponent before "the Court of Conciliation", as it is called, and endeavor to reach an agreement with him. The facts are plainly stated on both sides and the help and advice of the court are given. This is on the Gospel principle inculcated by our Lord.

New York City

At St. James' church, the Rev. Dr. Cornelius B. Smith, rector, a choir festival was held on the evening of Sunday, Nov. 12th. The "Hora Novissima" was rendered.

A Harvest Home musical service has just been held at St. George's church. The vested choir of the parish rendered Gaul's Ruth and a well selected service appropriate to the occasion.

A feature of the special evening service at the church of the Ascension on the evening of the 23rd Sunday after Trinity, was the singing of Gounod's *De Profundis* by an enlarged choir.

The Missionary Society for Seamen, of the port of New York, reports for the summer season, 236 services, with an attendance of 15,587 persons, mainly sailors of ocean and river vessels, but with a scattering of landsmen; 13 Baptisms; 6 persons confirmed; 18 burials; and 24 weddings. Over 50,000 visits were made to the mission rooms, and 10,000 books and periodicals were distributed, with 344 copies of the Scripture and 261 Prayer Books. The missionaries made 8,087 visits, and aided sailors by the writing of 5,633 letters and in other ways.

The annual report of the East Side House has just been published. The free library has reached 4,000 volumes and is in constant use; and singularly, the poets are largely in demand by readers of that part of the city. There is a kindergarten doing good work, and a men's club of 170 members. Three of the members of Columbia College and two other men are in residence. The new edifice for the mission is nearing completion, and will probably be ready for use by the last of the year, when a considerable enlargement in work is expected.

A new parish house is to be added to the working equipment of the church of the Redeemer, the Rev. W. E. Johnson, rector. It will cost about $50,000 and will be very substantially constructed of brick and brownstone. The height will be five stories, and the ground measurement 41 by 95 feet. A large hall for public uses will be a feature of the top floor. A course of special lectures is being delivered on Church History, with a large and interested attendance. The Rev. Chas. W. Douglas, who recently received deacon's orders in the diocese of Central New York, will act as one of the assistant clergy of the parish.

At the church of St. Mary the Virgin, the Rev. Thomas McKee Brown, rector, the St. Cecilia festival of the parish choirs will be celebrated on the Sunday within the octave, Nov. 26th, with a High Celebration in the morning, and solemn Vespers in the evening. Cards of admission, given freely to all who apply, will be required for the special service at night. A requiem Celebration will be held daily during November, beginning on All Souls' Day, except on Sundays, when the usual Eucharistic Celebration takes place. Especial intention is made for those whose names are sent to the clergy. As Thanksgiving Day falls on the festival of St. Andrew there will be Low Mass proper to St. Andrew, at an early hour and High Celebration, proper to Thanksgiving Day, at the later service.

St. Stephen's church, the Rev. Chas. R. Treat, rector, was formally re-opened on the 23rd Sunday after Trinity, Nov. 5th, after the changes and improvements already recorded in the columns of THE LIVING CHURCH. In the morning there was a celebration of the Blessed Sacrament, and an historical sermon by the rector. In the evening there was a congratulatory service participated in by clergy of neighboring parishes. There were present on this latter occasion, besides the rector, the Rev. Drs. Parker Morgan, Randall C. Hall, E. Walpole Warren, and Brady E. Backus. Addresses were made by the Rev. Drs. Morgan and Backus, and letters were read from the Rev. Drs. Greer, Brown, and Van Rensselaer, the Rev. Mr. Lubeck, and the Rev. Fathers Thomas McKee Brown and Arthur Ritchie. The Rev. Mr. Treat's ministrations are putting new life into this old parish, of which the present improvements in the church edifice furnish abundant proof.

At the church of the Holy Trinity, the Rev. E. Walpole Warren, D. D., rector, the boy's club is earnestly under way for the winter. The members receive instruction in military drill and light gymnastics, and a social evening is arranged once a month, also public entertainments during the season. Recently, the chapter of St. Andrew's Brotherhood in this parish welcomed the members of the New York Local Council of the brotherhood. The meeting was opened by the rector, who made an address. Several very practical addresses then followed from members of the brotherhood. The Madison Club for young men, which was inaugurated in this parish in the spring, occupies rooms carefully fitted up for its use, through the liberality of members of the congregation. This club aims at promoting social intercourse among young men. Any male person above the age of 17 years may become a member. Regular meetings of communicants are held, with a large average attendance in the chapel of the church. At the first meeting, for the season, of the Young Woman's Club, Miss Wright, a missionary from Bombay, gave a very interesting talk on mission work among the women of India.

At the last meeting of the Church Club, already referred to in our columns, an exceedingly discriminate and able address, introductory of the season, was made by the president, Mr. Zabriskie. In this address he expressed gratification that the Presbyterian body had taken action against Dr. Briggs, because the tendency of the teaching of that individual had been, in the minds of many, detrimental to the reverence due to the Holy Scriptures. Mr. Zabriskie at the same time forcibly called attention to the events transpiring in the Italian mission in this country, by virtue of which a papal legate, Archbishop Satolli, was intruding into the dioceses of bishops, and setting at naught episcopal order. He contrasted the modern papal claims as thus illustrated, with the immemorial usage of the Holy Catholic Church, which, since the days of the blessed Apostles, had rested upon the firm basis of the Catholic episcopate. In these things the American Church was faithful to her holy trust, and would continue to be, as the veritable and only Catholic Church of this land.

The buildings being erected by Grace church, for the use of its chapel work on the east side, are making commendable progress. These buildings, which are expected to cost $200,000 when completed, will consist of a hospital, parish house, and clergy house, beside the chapel itself. They are to be constructed of brick with terra cotta trimmings, in late French Gothic style, and will occupy a frontage of 125 feet on 14th st., extending through to 13th st. The chapel and hospital on 14th st., will be grouped on either side of a massive and highly ornamented central tower. The chapel will accommodate 800, and the Sunday school hall, which takes in the apse or choir proper, will seat 100. The laying out of the hospital is unique and interesting. It is designed so as to represent figuratively the group associated with the presentation of Christ in the temple, its three departments to be known, as already announced in our columns, as the "House of Simeon," for aged men; the "House of Anna," for aged women, and the "House of the Holy Child," for children. A noticeable feature of the designs of the hospital is an inclosed bridge leading from the main wards of the men and women to the chapel gallery, thus enabling the more enfeebled inmates to be wheeled to service in their invalid chairs. From the hospital will run a long cloister arcade, entered under the arch of the tower, and extending through the entire length of the tower. This puts the clergy house in direct communication with the whole community. Midway between the hospital and the clergy house a beautiful court is planned for grass, flowers, and a fountain—a retreat for the inmates in either winter or summer. The clergy house and the parish house will be on either side of the cloister. The basement of the parish house will be fitted up as a cooking school, a popular swimming school, and a large gymnasium. The upper stories will be divided into class rooms, sewing rooms, Bible class rooms, and the entire upper floor will be used as an auditorium. The edifice will be partly fire proof, supplied with elevators, and all modern appliances, and will stand as one of the most important and extensive of the Church charities of this country.

Philadelphia

The Rev. John M. Davenport preached his last sermon as rector of St. Clement's church on the 5th inst.

The Rev. H. A. F. Hoyt, rector of Trinity church, Oxford, has been given six months' leave of absence by the vestry, and he, with Mrs. Hoyt, expects to sail early next year for Egypt and the Holy Land.

The church of the Atonement, the Rev. Dr. I. N. Stanger, rector, was the recipient, on Sunday, 5th inst., of a beautiful alms basin of beaten brass, presented as a memorial of the late Townsend Wheeler, by his widow.

The annual meeting of the guilds of Christ church, Germantown, the Rev. Dr. J. B. Falkner, rector, was observed on the evening of the 5th inst. The sermon was preached by the Rev. Louis S. Osborne, of Newark, N. J.

A special service, under the auspices of the "Loyal Guards", was held on Sunday evening, 5th inst., in the church of the Nativity, the Rev. L. Caley, rector, when the sermon was preached to that command by the Rev. Leverett Bradley, chaplain of the 3rd regiment N. G. P.

St. Timothy's church, Roxborough, the Rev. R. E. Denison, rector, is to have the services of two Sisters of the order of the Holy Nativity to minister in that parish, and Bishop Whitaker has duly licensed Sister Carlotta and Sister Augustine to work there under the direction of the rector.

The congregation of St. Stephen's church, Wissahickon, the Rev. Elliston J. Perot, rector, assembled in their renovated church edifice on Sunday, 5th inst. A Knights of Temperance society has recently been organized in the parish.

An entertainment, which proved a success, was furnished to the scholars of the Sunday school of the church of the Atonement, the Rev. Dr. I. N. Stanger, rector, on Hallowe'en. Mr. P. Darlington De Costa has been appointed organist to fill the vacancy caused by the resignation of Mr. C. G. Abbott.

The 3rd anniversary of the organization of the Sunday school of the mission church of the Holy Spirit, the Rev. S. H. Boyer, priest in charge, was observed on Sunday evening, 5th inst. After Evening Prayer, the Rev. J. N. Blanchard made an appropriate address. The schools are in a prosperous and healthy condition.

In accordance with the will of the late Sarah Neilson $1,490 was given to her father and brother, as trustees, to pay the income thereof towards the maintenance and support of the corporation of St. Stephen's church, Florence, N.J., and upon the death of the survivor of the trustees, the principal of the sum is to go to the treasurer of the diocese of New Jersey.

The first local council of "The Daughters of the King" was held on the evening of the 7th inst, in the church of St. John the Evangelist. An address was made by the Rev. R. W. Kenyon, grand chaplain of the order, which was supplemented by a paper read by Mr. Kenyon. Addresses were also made by the Rev. J. B. Falkner, and by the rector of St. John's, the Rev. John Moncure. The reports from the several chapters were of an encouraging nature.

Foundation Day was celebrated on Sunday, 29th ult, at St. Mark's church, Frankford, by special and appropriate services. The Holy Eucharist was offered at 7 A. M., which two hours later was followed by a sermon delivered by the Rev. John P. Bayley. The rector, the Rev. John B. Harding, was the preacher at the regular morning service, and the Rev. Dr. Wm. H. Vibbert, of Trinity parish, New York City, in the evening. The musical portion of the service was under the direction of Mr. W. A. Robinson, choir master, with Mr. F. R. Watson at the organ.

St. Elizabeth's church, the Rev. M. L. Cowl, rector, observed its parish festival and anniversary on the 5th inst, it being four years since the Bishop laid the corner-stone of its present place of worship, the parish house. There were three celebrations of the Holy Eucharist, and at the night service the sermon was preached by the Rev. Father Huntington, O. H. C. Since this missionary parish was started, there have been Baptisms, 352; confirmed, 101; and 186 communicants enrolled. Subscriptions to the building fund are greatly needed.

The opening sermon to the medical students of the city was preached in the Walnut st. theatre on Sunday evening, 5th inst., by the Rev. Dr. W. N. McVickar. The building was packed "from pit to dome," and it is stated that over 500 persons were refused admittance, there being over 2,000 persons in the house. A chorus of 125 young men and an orchestra of 25 pieces furnished the musical part of the service. The Rev. Dr. McVickar selected as his text, St. Mark i: 24, and treated in a familiar, convincing way, the story of Christ's meeting with the lunatic.

A series of seven special Sunday evening services was begun on Sunday evening, 5th inst., at St. Mark's church, the Rev. Dr. A. G. Mortimer, rector, the features of which are the rendering by the full vested choir, under the direction of Prof. Minton Pyne, organist and choir master, of the works of some of the great masters, and a series of sermons by noted preachers. The special music for the initial service was Spohr's setting of the 84th Psalm, which was ably rendered, and was its first public performance in this city. The sermon was preached by the Rev. Dr. George W. Dumbell, of Staten Island, N. Y.

A memorial service to the great composer, Gounod, was held at the French church of St. Sauveur, on Sunday afternoon, 5th inst., at which all the music rendered was from the works of the great master. The sermon was preached by the rector, the Rev. Dr. C. Miel, in which he paid a high tribute to his life-long friend and correspondent, who had been his class-mate in the seminary of St. Sulpice. When M. Gounod had decided to abandon his preparation for the priesthood, and devote his life to musical art, he presented his surplice and other ecclesiastical garb to Dr. Miel, as a mark of esteem and good-will.

On Sunday morning, 29th ult., there was unveiled in the church of the Transfiguration, the Rev. Dr. Sidney Corbett, rector, a bronze tablet in memory of the Rev. Dr. Thomas K. Conrad, late rector of St. Mary's memorial church, Wayne, and the first rector of the Transfiguration. The tablet is inscribed as follows:

In memoriam Rev. Thomas K. Conrad, D.D., first rector of this parish; died rector of St. Mary's memorial church, Wayne, Delaware county, Pa., May 23, 1893. "Faithful unto death." This tablet is erected by his friend, Sarah Z. Curtis.

The services were in charge of the rector, and a sermon eulogistic of Dr. Conrad was delivered by the Rev. Dr. Joseph D. Newlin, who had been a class-mate and personal friend of the deceased. Special music was ably rendered by the vested choir, under the direction of J. N. Wilson, organist and choir master. The chancel was handsomely decorated with potted plants.

The executors of Mrs. Wilstach's estate state that the following specific bequests have been paid: Trustees of the Protestant Episcopal City Mission, $13,000; six different institutions, including the Home of the Merciful Saviour for Crippled Children, and the Poor Fund of Holy Trinity church, each $10,000; to eight other institutions, including the Church Home for Children, and the Sunday schools of Holy Trinity chapel, each $5,000; while nine institutions, etc., including the Church Dispensary of Southwark, the Parish Association of [illegible] v Trinity church, and

the Industrial Home for Girls, received $1,000 each. The residuary estate amounts to nearly two and three-quarter million dollars, and when the annuitants pass away, Holy Trinity memorial chapel and the Episcopal Hospital will each receive very large amounts.

Chicago

The clergy of the Northeastern Deanery met in the chapel of Grace church on Wednesday, Nov. 8th. The attendance was unusually large in honor of Dr. Locke, rector of Grace church and dean of the convocation, who, as before noted in our columns, sails for Europe in a few days on a year's leave of absence. After the celebration of the Holy Communion, an able paper was read by the Rev. F. W. Keator, of Edgewater, on methods of rendering the meetings of the deanery more profitable to its members. A committee was subsequently appointed to take the suggestions of this paper under consideration and report to the next meeting of the deaner. The report of the treasurer showed that the deanery had given grants amounting to $500 to various missionary objects within its bounds. The Rev. A. L. Williams, of Woodlawn, was elected secretary, and the Rev. F. W. Keator, treasurer of the deanery. The clergy also expressed their sympathy for the congregation at Grand Crossing who recently lost by fire the new church building which they had just completed, by putting into the hands of the rector, the Rev. T. Cory-Thomas, a substantial sum for the purchase of an article of church furniture at his discretion. At one o'clock, on invitation of Dr. Locke, the meeting adjourned to the ample rooms of the parish house, where the ladies of Grace church, headed by Mrs. Locke, served with gracious hospitality a bountiful luncheon. The Bishop presided, and after a few graceful remarks, introduced the Rev. Chas. P. Anderson, the Rev. Messrs. Rouse, Kinney, Edsall, and others. Appropriate and affectionate references were made to the manifold good works with which the name of Dr. Locke has always been connected, and to his kindly and generous relations toward the younger clergy of the diocese. All wished the reverend doctor a safe and beneficial journey and renewed health and vigor for many years to come. After a few closing words of farewell from the Bishop, an occasion to be long and pleasantly remembered by all who took part in it, was brought to a close.

An unpretentious but most blessed charity of the Church in Chicago, is the Home for Aged Persons, 4327 Ellis Ave. There, in a healthy and beautiful neighborhood, is the comely and cosy home of a score of gentlewomen of the Church, with no suggestion of pauperism or dependence. They are the guests of the good manager and pastor, who seeks no notoriety for his ceaseless and self-sacrificing work. Visitors are welcomed, and one glance at the pleasant surroundings and the happy old age sheltered therein, is sufficient to make the transient visitor a constant friend. The Home is in its fourth year, and may be considered well established. In order to realize the full intention of their corporate name, "Trustees of the Church Home for Aged Persons," and to reach the full measure of possible good under this organization, the managers have decided to open a home for aged men of culture and broken fortune, who are left in their declining years without love or money to make smooth the short, dark road that leads to light. Old age comes early under the high tension of such enterprise as throbs and burns in this great inland metropolis, where fifty years is as a hundred in the old world. Men are failing every year, in every profession, and among them are always some who have no provision for the "rainy day."

One feature of the plan proposed by the managers should be noted: They ask for assignments of World's Fair stock, hoping to realize a few cents on every dollar; and those who hold the stock will not feel the loss of it, as it is not counted among available assets. Some stock has already been assigned and subscriptions have been made. The sum required is $50,000, and with that, success is assured. The board of trustees includes some of Chicago's best and most widely known business men, and no fears need be felt as to their integrity and wise administration.

Diocesan News

Massachusetts

It is not true as reported in the issue of last week, that the Rev. J. A. Bevington has left the Church. He is doing an excellent work, and will remain in his present position.

Boston.—The choir room of the church of the Good Shepherd is undergoing extensive repairs, and the work is under the charge of Mr. Frederick Parsons, whose taste and skill are already displayed in the renovated chancel. The Rev. S. Stanley Searing is the assistant of the church, the Rev. Daniel Rollins having resigned on All Saints' Day.

The excellent work known as the Young Traveller's Aid Society, organized six years ago by Father E. Osborne, of St. John the Evangelist, and others, held its annual meeting recently in Trinity chapel. Over 4,000 persons have been aided the past year, and the receipts have been $2,956, expenditures $2,645, leaving a balance of $311 in the treasury. Bishop Lawrence and the Rev. Dr. Donald made addresses.

At the annual meeting of the Free Church Association, it was reported that of the 192 churches in the diocese, 116 have free sittings, 27 rented sittings, 26 rented and free, 3 assigned, 2 assigned and free, and of 18 there is no complete report. Mr. J. D. French reported a balance of $470 in the treasury. The Rev. G. J. Prescott was elected president, and Mr. Joseph Burnett, vice-president; secretary, the Rev. Dr. W. C. Winslow; treasurer, J. D. French; directors, the Rev. Messrs. S. H. Howe, S. U. Shearman, W. H. Frisby, E. H. Abbott, D. D.; Messrs. A. J. C. Sowden, C. Y. Saunders, George C. Tate, R. H. Gardner, and Thomas Mair.

The annual meeting of the Church Home for Orphans in South Boston, took place Thursday afternoon, Nov. 9th. The children marched in a procession to the chapel, singing a hymn, followed by the chaplain and the Bishop. The Rev. Dr. Storrs read the lesson, and prayers were said by Bishop Lawrence. Mrs. Fabyens read the minutes of the last meeting and her own official report. Mr. Geo. H. Richards, the treasurer, gave his annual statement of the receipts and investments. Mr. J. D. W. French reported in behalf of the Stanwood school at Topsfield, and described the work of the boys, and the growing popularity of the school among the residents of the village. The chaplain of this summer Home advocated the building of a chapel for the greater accommodation of the congregation, which was increasing. The Rev. A. E. George catechised the children, and the Rev. Dr. Donald addressed them. A suitable memorial of departed members was presented by the Rev. Dr. Storrs. The old Board of Trustees was re-appointed. The Bishop concluded this interesting meeting with an admirable address, referring to the past interest of his predecessor and the many ways in which he felt attached to and encouraged the work of this charity. After the benediction, and the singing of a hymn, the children were dismissed, and for an hour afterwards, enjoyed the personal kindnesses of the managers and friends of the Home.

Michigan

Thomas F. Davies, D.D., LL.D., Bishop

Extensive improvements in St. Peter's church, Detroit, the Rev. C. L. Arnold, rector, were begun on Monday, Oct. 30th. The side walls of the nave are to be extended and the church practically rebuilt upon the end of the church lot, so adding largely to the seating capacity of the church and much improving its interior appearance. The parish is to be congratulated on so vigorous a sign of prosperity.

The lectures to be delivered before the teachers of the Sunday School Institute of Detroit will be begun Nov. 17th, in St. John's parish building. The other dates for lectures (two each evening) are Nov. 24th and Dec. 1st and 8th. Bishop Davies will deliver the first address. Four clergymen of Detroit will deliver addresses on the "First Four General Councils of the Church," and three laymen will address the teachers on "How the Bible came to be written and preserved," the subject being divided into the Old Testament, the Gospels, and the Epistles.

The quarterly meeting of the Convocation of Detroit was held Thursday, Nov. 2nd, in All Saints' church, Brooklyn. Eleven of the clergy were present. The president, the Rev. J. H. Johnson, celebrated the Holy Communion at 11:30 A.M. A business session followed, at which interesting reports of recent work were made by the clergy engaged for a part of their time in missionary duty outside their respective parishes. Such reports for the most part had much to encourage further effort. In one country town wherein the Church had been reported to have no adherents, a personal canvass of the field had discovered 20 communicants. Another town reported to convocation some time back as a hopeless field for missionary effort, submitted, by one of the clergy, a formal request that our service might be established. In still another small country town with no mission even organized and with no service for over two years past until last July, a class of nine adults in preparation for Baptism and Confirmation was reported. Appropriate resolutions of regret were passed on the withdrawal of the Rev. L. C. Rogers from the diocese of Michigan to his new parish in Grand Haven, diocese of Western Michigan, and his resignation as secretary of the Convocation of Detroit was accepted with much regret. The Rev. Louis A. Arthur was elected secretary in his place. At 3 P.M. an interesting paper was read by the Rev. W. R. Blatchford on the subject, "Sectarians at the Altars of the Church." Discussion followed. A finance committee of three was elected, consisting of the Rev. Henry Tatlock, the Rev. Louis A. Arthur, and the Rev. Douglass Hooff, to confer with the ways and means committee of the Board of City Missions of Detroit to raise funds for city and country work. A missionary service was held in the evening, when addresses were made as follows: The Necessity of Missions, by the president, the Rev. J. H. Johnson; The Inspiration of Missions, by the Rev. E. Collins; The Advantages of Missions, by the Rev. S. W. Frisbie; The Obstacles of Missions, by the Rev. R. B. Balcom. A reception followed at the house of Mr. Frank Cook. The hospitality of the members of All Saints' was abounding, and the rector of the parish, the Rev. J. H. Eichbaum, gave personal and efficient attention to all matters of detail. The next quarterly session of the Detroit Convocation will be at St. Stephen's church, Detroit.

The Michigan State Assembly of the Brotherhood of St. Andrew has arranged to hold its first general meeting at Ann Arbor, on Wednesday, Nov. 22nd. The following programme for the day is announced: 12 noon, business session; 1 P.M., dinner; 2 P.M., charge of Bishop Davies; 2:30 P.M., conference on the Brotherhood: Its Fundamental Principles and Basis of Work by Prayer and by Service; 3:15 P.M., The Chapter and Its Methods of Work: (*a*) Reception, (*b*) Visiting, (*c*) Hotels, (*d*) Meetings—general discussion; 4:15 P.M., conference on Bible classes: (*a*) How to Organize Them, (*b*) How to Conduct Them; 5:30 P.M., Question Box; 6 P.M., supper; 7:45 P.M., The Mission of the Brotherhood: (*a*) To the Clergy, (*b*) To Churchmen Generally, (*c*) To All Men—general discussion.

Milwaukee

Isaac L. Nicholson, S.T.D., Bishop

City.—The Rev. A. W. Mann recently held a service for deaf-mutes at St. Paul's church, which was largely attended by this class of unfortunates.

Mineral Point.—Trinity parish mourns the loss by death of Mr. R. Delos Pulford, who for 40 years has been its senior warden. Resolutions of regret were passed by the vestry, who spoke highly of his loyalty to the Church and his faithfulness as Sunday school teacher and lay reader, and in other ways.

Monroe.—To the list of new clergy in the diocese given last week, might be added the name of the Rev. W. J. Lemon, formerly rector at Stockton, Cal., who takes missionary work at Monroe. Mr. Lemon has for some years spent his summer vacation in Wisconsin, and in this past summer he assisted the Rev. Mr. Holmes in his work at Sussex.

Kenosha.—The Feast of All Saints was celebrated in St. Matthew's parish with special interest this year. The rector, the Rev. H. Thompson, received and blessed a solid silver Communion service for use in the parish, from the family of the late H. B. Hinsdale, consisting of flagon and cruet, two chalices, and spoons, a credence paten and distributing paten. The various pieces were inscribed as memorials respectively of father, H. B. Hinsdale, mother, Mary A. Hinsdale, and a son who died many years ago, the Rev. Horace Hinsdale. The father and mother were pioneers of St. Matthew's parish, Mrs. Hinsdale being the daughter of the Rev. Frederick Hatch, the first rector of the parish, just 50 years ago.

Racine.—The death of Mr. H. G. Winslow of this city was announced a short time since. Now the city and parish are again called upon to mourn, by the death of the Hon. D. A. Olin. Mr. Olin was a warden of St. Luke's church, a trustee of Racine College, and a trustee of St. Luke's Hospital. He had also been mayor of the city, and was one of the most prominent citizens, as well as Churchmen. At the time of his death he was assistant general superintendent of the C., M. & St. P. R.R., but had retired from active work. When formerly Mr. Olin was superintendent of the Racine and Southern division of that railroad, no train was permitted to run on Sunday except in cases where it was absolutely necessary.

Nebraska

George Worthington, S.T.D., LL.D., Bishop

The Rev. Canon Whitmarsh is spending a few weeks in Colorado Springs for a much needed rest. His arduous duties during the past two or three decades have told heavily upon his strength, and rendered it necessary for him to seek change and freedom from active duty for a time.

St. Mary's, Nebraska City, is the oldest parish in Nebraska. The church building has recently been remodelled and beautified. It is now a most attractive and churchly edifice. Several valuable gifts have been received, among the number a handsome set of chancel furniture in solid oak, richly carved, from the Bishop, a beautiful memorial window from Mrs. Amelia B. Street, a richly bound altar service and Prayer Book from Miss Cornelia Harvey of Washington, D.C., an altar desk in polished brass, and a pair of cruets from the Sunday school children.

Omaha.—The vestry of the church of the Good Shepherd, the Rev. J. P. D. Llwyd, rector, has recently purchased a large frame building from the Board of Education and has moved it on their church lot. It is being remodelled and fitted up as a parish house. This will be a valuable adjunct in parish work.

The Rt. Rev. Dr. Ferguson, Bishop of Liberia, was the guest of Bishop Worthington from Oct. 14th to Oct. 16th. An informal reception was tendered him upon his arrival at Bishopthorpe, Saturday, Oct. 14th. At 11 o'clock Sunday, Oct. 15th, Bishop Ferguson preached to a large congregation in the beautiful little church of St. Philip the Deacon (Milton memorial), of which the Rev. John Albert Williams is priest-in-charge, and baptized the infant daughter of Mr. and Mrs. M. F. Singleton. The service was a high celebration of the Holy Communion, Bishop Worthington being Celebrant. In the evening at 8 o'clock the Bishop of Liberia delivered an earnest and interesting missionary address in Trinity cathedral, which was filled to its utmost capacity. Monday morning Bishop Ferguson addressed the young ladies at Brownell Hall, and the Woman's Auxiliary in Trinity cathedral in the afternoon.

Bishop Worthington visited Holy Trinity, Schuyler, the Rev. Francis Moore, rector, on Thursday, Oct. 12th, and confirmed a class of five. This parish has now a weekly celebration of the Holy Communion at 7:30 o'clock.

Kentucky

Thomas U. Dudley, D.D., D.C.L., Bishop

LOUISVILLE.—All Saints' Day, with High Celebration, was observed at Christ church. The Rev. W. A. Snively delivered the sermon, taking for his text Rev. xiv: 13. The regular service was conducted by the Rev. Chas. E. Craik, assisted by the Rev. Geo. Grant Smith. The celebration of the Holy Eucharist was by the Rev. W. A. Snively, assisted by the Rev. C. E. Craik and Geo. G. Smith. The attendance was large, with several of the city clergy and Bishop Dudley in the congregation.

A very pleasant and agreeable affair transpired Thursday, Nov. 2nd, at the Kenton Club, in the form of a reception banquet to the four new clergy of the Church, who have recently accepted calls to the vacant city parishes. The new rectors, the "guests of honor," were the Rev. Messrs. M. L. Woolsey, of Grace church; Reverdy Estill, of St. Paul's church; L. W. Burton, of St. Andrew's church; and Wm. L. Elmer, of Trinity Hall. The occasion was one of a very enjoyable character. Bishop Dudley presided.

A memorial stained glass window has been placed in Christ church in memory of Abraham Hite, who died April 29, 1863, and his wife, Selenah C. Hite, who died Jan. 30, 1871, both aged 64, at their demise. The window with appropriate designs and emblems illustrated Ps. 23-4, and was placed in the church by the surviving members of the family.

Thanksgiving service at the Home of the Innocents was appropriately observed Thursday the 2nd inst. The service was conducted in the chapel by the Rev. Messrs. Chas. E. Craik and J. G. Minnegerode. The occasion was one of very liberal donations in money, groceries, etc., the former aggregating $5,046. There are at present 38 children in this Institution, under the care of Sister Emily, the superintendent.

Connecticut

John Williams, D. D., LL.D., Bishop

By the will of the late Judge D. W. Pardee, of Harttord, Trinity College is to receive $25,000, and is given, besides, certain contingent interests in the rest of his estate. Less than a month ago notice was received that the late Charles Scott, of Washington, D. C., formerly of Waterbury, Conn., had left $10,000 to the same institution. Within eight months $10,000 from the estate of the late Henry E. Russell, of New York, formerly of New Britain, Conn., and $25,000 from the estate of the late Mrs. Mary I. Keney, of Hartford, Conn., have been left to the college. The trustees have also received notice that the institution is one of the residuary legatees of the estate of the late George A. Jarvis, of Brooklyn, N. Y., a well-known benefactor of Trinity. The aggregate of these bequests is over $70,000. The preliminary plans for the proposed building for the department of natural history are well under way.

Judge Dwight W. Pardee, for nearly 30 years an honored member of the bench of the Superior Court of this State, whose death occurred recently, was a most devout Churchman, and for many years was senior warden of St. John's church, Hartford. He was also one of the trustees of Trinity College, which institution conferred upon him the degree of LL. D. in 1878. The funeral, held at St. John's church, was attended by many prominent citizens and members of the bar throughout the State. The honorary pall-bearers, were Judge Elisha Carpenter, ex-Judge Dwight Loomis, Dr. W. A. M. Wainwright, George W. Woolley, the Hon. Henry C. Robison, Judge Nathaniel Shipman, the Rev. George Williamson Smith, the Rev. Thomas R. Pynchon, George F. Hills, and James A. Smith. The burial service was conducted by the Rev. James W. Bradin, assisted by the Rev. Mr. Miller. "Lead, Kindly Light" and "Sun of my Soul" were impressively rendered by the choir. At the grave at Cedar Hill Cemetery short services were held. Judge Pardee has left a legacy of $25,000 to Trinity College. Contingent bequests are made to the Board of Foreign Missions, the Fund for the Relief of the Widows and Orphans of Deceased Clergymen, etc.; the Bellevue Street Church Home; the trustees of donations for the Bishop's Fund of Connecticut; the trustees of donations and bequests for Church purposes, Connecticut; the Hartford Orphan Asylum; the Old People's Home; St. John's parish; the Society for the Increase of the Ministry; the trustees of Trinity College.

NORWICH.—Geo. H. Rider & Co., of Boston, are rebuilding the large organ in Christ church, the Rev. R. H. Nelson rector. It is a fine instrument, and was built by the well-known firm of Hook and Hastings. In one respect it is well worthy of note, it was voiced by Mr. Geo. Hook himself, a point of no small value among lovers of fine musical instruments. It is needless to say its tone is very fine, and when the work is completed this parish will have an organ equal to if not the superior of many modern ones that cost a great deal more.

MIDDLETOWN.—On Sunday evening, Oct. 15th, steps were taken toward forming a chapter of St. Andrew's Brotherhood, in the old and influential parish of Holy Trinity. After a special service, addresses were made by the rector of the parish, by Mr. Huntington, the Rev. E. C. Acheson, of the Berkeley Divinity School, and by Mr. Wood, the general secretary of the Brotherhood. After the service an informal meeting was held, and 17 young men volunteered their services toward forming a chapter. It will be organized soon.

NEW LONDON.—St. James', the Rev. Alfred Poole Grint Ph D., rector, is the largest parish in Eastern Connecticut, where denominationalism is very strong, and the Church comparatively weak. We find in the last year book, lately published, every evidence of a good and growing work. During the last year nearly $8,000 has been raised for Church purposes. It has a communicant list of 440, and a Sunday-school of nearly 300 scholars, and a good sized nest-egg towards an endowment fund. Its rectory is a large and commodious brick building and probably one of the most expensive in the diocese. It has an excellent parish building which is used by the many societies connected with the church for their meetings. In many ways this parish is one of the centers of Church work in Eastern Connecticut. Perhaps the influence of Bishop Seabury, who lies buried near its walls, has something to do with its good works, and its stanch conservative Churchmanship. But no doubt the hand of its young and vigorous rector may also be seen in the developments of the present day. The Holy Communion is celebrated on all Sundays, Saints' days, and feasts of the Church, also on Ash Wednesday and every day during Holy Week, except Good Friday, and twice on Easter day.

Kansas

Elisha S. Thomas, D.D., Bishop

The first annual missionary convention of the diocese was held at St. Paul's church, Kansas City, on Nov. 1st, 2nd, and 3rd. The convention was an enthusiastic success. Bishops Thomas, Tuttle, Atwill, and Brooke were in attendance, and more than half the clergy of Kansas, with many from West Missouri, as well. The total list of delegates numbered more than 100, and included clerical delegates and visitors, and members of the Woman's Auxiliary, Ladies' Guilds, the Daughters of the King, and the Brotherhood of St. Andrew. The Holy Communion was celebrated each morning at 7 o'clock. Morning Prayer was said daily at 9, and the noon intercessions were daily observed. The Bishop of the diocese conducted the meditation during the afternoon of All Saints' Day, which was well attended. Each evening there was full choral Evensong, led by the large vested choir of the parish, and a special feature was the heartiness of the congregational singing. The church was crowded at these services. Stirring addresses were made during the convention by all the Bishops present, by the Rev. Cameron Mann, D. D., and the Rev. J. Stewart Smith, and by Mr. James A. Waterworth, of the Cathedral Chapter B. S. A., St. Louis, Mo. During the various conferences, papers were read by Mrs. Richard A. Park, Dr. E. L. Kellogg, the Rev. and Mrs. John Henry Hopkins, by the Rev. David W. Howard, Miss Dow, of Olathe, and Miss Steadman, of Junction City, the Rev. R. W. Rhames and Mr. Gardiner. There were four conferences, one on the work of the Woman's Auxiliary and Junior Auxiliary, one on that of the Daughters of the King, which order numbers over 300 members in Kansas, one on the work of the Brotherhood of St. Andrew, which is growing rapidly in this diocese, and one for the clergy, being a united convocation of the four deaneries of the diocese. At the close of the last evening service, there was admitted into the Brotherhood the newly formed chapter of St. Paul's parish, Kansas City, numbering 14 members. During the convention, the Bishop reported that the past year had been the most prosperous in the history of the diocese, and that the future is bright with promise.

New York

Henry C. Potter, D.D., LL.D., Bishop

SOMERS.—A memorial gift has lately been made by Mrs. S. G. Tompkins to St. Luke's church, increasing the light of the chancel.

MT. VERNON.—The new organ of the church of the Ascension, erected by Jardine, has recently been put to public test, in a most enjoyable "recital." Vocalists aided in making the occasion a success.

ANNANDALE.—The new library building, which is the gift of the Rev. Dr. Chas. F. Hoffman, to St. Stephen's College, is nearing completion, and presents a fine appearance, greatly adding to the already noble effect of the college campus.

BARRYTOWN.—The rector of St. John's church, the Rev. J. P. Cushing, has just been instituted into the rectorship by Bishop Kendrick, of New Mexico, acting for the Bishop of the diocese.

CORNWALL.—Miss Hogarth's School, so well known when located at Goshen, N. Y., starts this season in more commodious quarters at Cornwall-on-the-Hudson. This location cannot be surpassed for healthfulness or beauty, and we are glad to note the increasing prosperity of this most excellent institution.

NEWBURGH.—The last meeting of the Clericus of the Highlands was held here. A most interesting paper was read on "The Motherhood of God," by the Rev. Kenneth Mackenzie. The next meeting will be held Nov. 21st, at Cornwall, when the Ven. Archdeacon Ziegenfuss, D. D., is expected to make an address.

VERBANK.—A Retreat for the Brothers of Nazareth was held from Thursday, Nov. 9th to Wednesday, Nov. 15th. The conductor was the Rev. Father Osborn, of the order of St. John the Evangelist. The corner-stone was recently laid of the building for the boys' training school of the Brotherhood, already described in the columns of THE LIVING CHURCH.

PLEASANT VALLEY.—At the semi-centennial of St. Paul's church, recently held, Bishop Kendrick, of New Mexico, officiated in the absence of the Bishop of the diocese. The rector, the Rev. C. O. Arnold, read an historical review of the 50 years of parochial activity. An address of congratulation was made by the Rev. G. H. Smith, a former priest of the parish. Several other clergy were present, and the service was attended by a large congregation.

POUGHKEEPSIE.—The will of the late Miss Mary T. March provides for a bequest of $10,000 to the Louise Home, Washington, D. C.; and a like sum for the Porter Academy, of Charlestown, S. C.; and Bellevue Hospital, New York. The residue of the estate will go to Grace church, New York, for the purchase of land and the building of a John Pyne March Memorial Hospital, for care of the aged poor and sick of that parish.

PELHAM MANOR.—Christ church is to have a new rectory, and will use the former one as a parish house—meeting a parochial need. The vestry has just called to the rectorship, the Rev. Alfred F. Tenney, assistant minister of St. Ann's church, Brooklyn, who has accepted the election, and will enter formally and fully on the rectorship on Thanksgiving Day. The semi-centennial of the parish will soon be celebrated.

TOTTENVILLE.—Services were held in the church of St. Stephen, the Rev. Leonard B. Richards, rector, in commemoration of the 10th anniversary of the death of the Rev. Ferdinand C. Ewer, S. T. D., late rector of St. Ignatius' church, New York City, who departed this life Oct. 10, 1883. At the early Celebration, the altar was vested in white and adorned with flowers. The rector was Celebrant. There was presented at this service by one of Dr. Ewer's parishioners, in loving memory of this faithful priest, a richly wrought chalice spoon, which was blessed. A short address followed, setting forth the fitness of remembering the faithful at rest. At the 11 o'clock service the rector preached from the text, "His faithfulness and truth shall be thy shield and buckler." After tracing the origin, development, and growth of the "Catholic Movement" both in England and America, with its far-reaching results, he reviewed the life and work of Dr. Ewer, and dwelt upon the intellectual struggles through which he reached belief in the Catholic character of the Church, his complete loyalty to this conviction in the midst of persecution, his clear and comprehensive style in presenting it to to the minds of men, his earnest and untiring effort to restore the Holy Communion to its proper place in the service of the Church, his tenderness in dealing with sinners, and the exquisite Christian gentleness which he manifested to all men. At this service Mrs. Ewer and her son, Mr. Randolph Ewer, were present.

Georgia

Cleland Kinloch Nelson, D.D., Bishop

BISHOP'S APPOINTMENTS

NOVEMBER

12. Atlanta.
15. Cordele, A. M. Abbeville, P.M.
16. " A. M. Tifton, P. M.
17. Dawson, A. M. Cuthbert, P. M.
18. De Witt, A. M. 19. Albany.
20. Thomasville, A. M. Bainbridge, P. M.
21. Bainbridge, A.M. Valdosta, P. M.
22. Atlanta.
26. Atlanta, Confirmation in St. Luke's cathedral, 11 A. M.

During the last diocesan year the working force of the clergy was increased by the addition of eleven valuable men. Three more have been added subsequently, so that at this writing there is no vacant parish, and but one small group of missions which is not regularly supplied with ministrations, out of the 152 points in the diocese. Seven almost defunct stations have been regularly supplied, while 21 new points have been opened. Three new churches had been built up to May 1st; six more have been completed since; 1,015 have been confirmed within the past eighteen months, so that the communicants have increased 20 per cent during that time. The work has been greatly aided by a large increase of lay readers, most of whom are thoroughly efficient. The women of the diocese have raised not less than $20,000 for missions of all sorts, and the children have given nearly $1,000 for diocesan mission work. Twenty lots for church buildings have been acquired in different parts of the diocese worth not less than $10,000. Many of the offerings have been largely increased.

The weak points in the year's report are the small number of services in some of the larger parishes, indicating plainly

that the Holy Communion is not celebrated as often as the Church provides for it and as the people have a right to demand. Evening services during the week are far too few. The Sunday schools also are few, lamentably small and plainly inefficient.

The efforts of the Bishop in behalf of St. Philip's church, Atlanta, have been so far successful, that he has a pledged income of $3,000, which will soon be increased, and has secured a vicar to relieve him of personal and present duty. The Rev. Albion W. Knight, late of Jacksonville, diocese of Florida, was on Sunday, Oct. 15th, duly instituted. Mr. C. H. Willcox, the new superintendent, has aroused the Sunday school to a degree of enthusiasm rarely seen, and is making great progress in this department.

Noteworthy improvements have been made in St. Paul's church, Augusta, within the past few months. Mosaics of great beauty have been placed in the sanctuary, which has been otherwise improved; a baptistry has been constructed, the chancel has been refurnished, and the choir of men and boys is attaining great excellence. The liberality of St. Paul's is not confined to her own borders, as the people have for years been liberal contributors to missions without the diocese.

Southern Ohio

Boyd Vincent, D.D., Bishop

The Rev. George N. Eastman, rector of the church of the Epiphany, Walnut Hills, has started a mission on East Walnut Hills in a chapel formerly used by the Baptists. The opening is a promising one, as Walnut Hills, with a population of 60,000, has only two churches of our faith. The new mission is far removed from either one of these churches.

The Rev. Lewis Brown, rector of St. Luke's, Cincinnati, has started a mission on Clifton Heights, which overlooks the city of Cincinnati. The Sunday School has already an attendance of some 60 scholars.

The local assembly of St. Andrew's Brotherhood of Cincinnati met at Christ church, Cincinnati, on Thursday, Oct. 19th. The following officers were elected for the ensuing year: President, Edward Wortnington; vice-president, Peter Cavagna; cor. secretary, J. Howard Melish; recording secretary, Arthur Betts; treasurer, H. D. Reinhart. The assembly decided to hold a "Quiet Day" for the benefit of the Brotherhood, on St. Andrew's Day, and Bishop Thompson of Mississippi has been secured to conduct the same.

On the evening of All Saints' Day, the Cincinnati division of the Diocesan Choir Guild held their annual festival in St. Paul's church, Cincinnati. The Rev. T. J. Melish, the cantor of the guild, intoned the service. The music was of a very high order and artistically rendered. The following choirs took part in the service: St. Philip's, St. Paul's, St. Luke's, Advent, and Good Shepherd. In connection with this service a tablet was unveiled to the memory of the Rev. Samuel Benedict, D. D., late rector of St. Paul's church. The Rev. David Pise, D. D., of Glendale, made the address in reference to the unveiling.

The Rev. C. T. A. Pise, of Marietta, Ga., is still detained in Glendale, owing to the sickness of his wife. The Rev. C. K. Benedict, of Glendale, has gone to Marietta to take charge of the parish until Mr. Pise is able to return.

Trinity church, Troy, has been greatly improved in appearance by the alterations made, and the seating capacity has been enlarged. The gallery has been removed, the church entirely seated with new pews, the floor re-carpeted, and walls re-papered. An attractive entrance has been built in front, and in many other ways the church has been beautified.

The Brotherhood of St. Andrew of Cincinnati had a fine meeting at St. Philip's church, North-side, Cincinnati, on the evening of Sunday, Oct. 29th. The church was crowded, and a deep interest was manifested in the services. Stirring Church hymns were sung, and striking addresses made by the Rev. Messrs. G. N. Eastman, and J. M. Smedes, W. W. Myers, Howard Melish, and Mr. Cannon. The Rev. T. J. Melish, the rector, presided at the meeting.

Southern Virginia

Alfred Magill Randolph, D.D., LL.D., Bishop

The regular fall meeting of the Norfolk Convocation began on Tuesday, Oct. 24th, in St. Peter's church, Norfolk. A devotional meeting was held on Tuesday at 10 A.M., conducted by the Rev. B. D. Tucker; at 11 A.M., a celebration of the Holy Communion and sermon by the Rev. Wm. Meade. A business meeting was held, the Rev. H. L. Derby presiding in the absence of the dean. A resolution of sorrow at the death of the late Mrs. A. E. Johns, widow of Bishop Johns, was unanimously adopted. A committee was appointed to prepare and present a fraternal letter of greeting to the colored convocation which convened in Christ church, Norfolk, Oct. 25th. A paper was read by the Rev. A. S. Lloyd, on "The Feasibility of Employing an Evangelist for the Convocation," followed by discussion. The secretary was instructed to ask the Bishop to appoint a suitable man for this work. Evening Prayer was said at 8 o'clock, at which the Rev. J. N. McCormick preached. Wednesday, Oct. 25th, at 10 A.M., a devotional service was held, and at 11 A.M., Morning Prayer with sermon by the Rev. H. L. Derby. It was arranged to hold the next meeting on April 17, 1894, in St. Paul's church, Suffolk. At 8 P.M. a missionary service was held, with address by the Rev. J. B. Funsten on Diocesan Missions. On Thursday, Oct. 26th, there was a Sunday school institute, beginning with the celebration of the Holy Communion at 10:30 A.M., and sermon by the Rev. J. D. Powell. A paper by the Rev. A. S. Lloyd, on "The Necessity of Training Our Teachers; How shall it be done?" was read; also one by the Rev. B. D. Tucker, on "System of Instruction, Church of England, Canada, Diocesan," after which the election of officers took place and the replies to the questions deposited in the question box.

Maryland

William Paret, D.D., LL.D., Bishop

DECEMBER

3. A. M., chapel of Prince of Peace; evening. St. Paul's, Baltimore, special service.
5. Committee of missions.
10. 3 P. M., Locust Point Sunday school.
17. St. Stephen's, Washington.
21. Evening, Canton.
24. Ordination Sunday.

The convocation of Annapolis, which includes the counties of Anne Arundel, Howard, and Calvert, met in the newly built St. Barnabas' church, Curtis Bay, on Wednesday, Nov. 1st. At the morning session, Bishop Paret made an address which dealt largely with the subject of Baptism. The sacrament was administered by the Bishop, assisted by the Rev. Theodore C. Gambrall, D. D., rector of the church. "Multiplying Chapels in the Diocese" was announced as the subject for discussion at the next convocation. Nearly all the clergy took occasion to express their views on the subject. The Bishop asked that Archdeacon Gambrall and the Rev. T. J Packard prepare papers on the subject to be read at the semi-annual meeting in May. A report was read by the archdeacon on the financial condition of St. Barnabas' church, Curtis Bay, on which over $2,600 has been paid, with an indebtedness remaining of $1,600. The treasurer of the convention, the Rev. T. J. Packard, made an encouraging report. The Bishop spoke of the difficulty of the work among colored people in the southern part of Maryland. He declared that the rectors are responsible for this work in their parishes as well as for that among white people. "Either the colored people must be taught and educated," he said, "or there will come a time when they will overcome the whites by animal force." The following officers were re-elected: Archdeacon, the Rev. T. C. Gambrall, D. D.; secretary, the Rev. Ogle Marbury; treasurer, the Rev. T. J. Packard. Grace church, Elkridge, was selected for the semi-annual meeting in May. The Rev. J. C. Anderson preached at a church service in the evening.

BALTIMORE.—On Thursday, Oct. 26th, the ladies of the church of St. John the Baptist gave a reception to their new rector, the Rev. George W. Davenport.

A literary and musical entertainment was given on Oct. 26th, in the parish house of St. Peter's church. Addresses were made by the rector, the Rev. Frederick W. Clampett, and by Mr. John S. Long, of North Carolina.

The Rev. Joseph Fletcher, of St. Barnabas' church, made an address at the 42nd anniversary of the Aged Women's Home, which was celebrated on Thursday, Oct. 26th.

The Rev. Charles Gauss, who has resigned as rector of Henshaw memorial church, preached his farewell sermon to a large congregation on Sunday night, Oct. 29th. The rector said duty called him to his new work as commissioner of endowments of the Theological Seminary at Alexandria, Va. At the conclusion of the service, Mr. Arthur G. Bowrey read, on behalf of the brotherhood, a series of resolutions referring to the esteem in which Mr. Gauss was held. Mr. Chas. Reimer presented Mr. Gauss, on behalf of the Daughters of the King, with a Prayer Book and hymnal, and a gold-handled umbrella.

A memorial window of cathedral glass has been put in Emmanuel church by the congregation in memory of the Rev. Thomas Barrow, who was in charge of Cranmer chapel, now the chapel of the Good Shepherd, on Mulliken st., near Caroline. The church of Our Saviour has its origin from Cranmer chapel. Mr. Barrow was a native of Manchester, England, was born in 1810 and came to this country in 1830. For a time he worked as a currier. He commenced to study for the ministry in Rochester, N. Y., and was ordained at old St. Paul's church, this city, in 1835. Mr. Barrow had a charge in Ohio from 1835 until 1841, when he went to Frederick, Md., as a teacher. In 1848 he took charge of Cranmer chapel, where he remained until his death in 1868.

UPPER MARLBOROUGH.—A Bishop's Guild was organized at Trinity church by the Rev. Chas. Sontag, at the request of the Bishop. The following officers were unanimously chosen: President, Mrs. J. Alfred Osborn; secretary, Mrs. Wm. B. Clagett; treasurer, Mrs. Geo. W. Wilson.

COCKEYSVILLE.—A guild has been organized in Sherwood parish, for spiritual, intellectual, and social purposes, the meetings to be held in Sherwood chapel. On Thursday, Oct. 19th, the rector, the Rev. A. T. Pindell, gave an interesting lecture on "Bridal Superstitions." The Rev. Duncan McCulloch lectured on "Sunny Spain," illustrated with 50 stereopticon pictures, on Thursday evening, 26th inst.

Albany

Wm. Croswell Doane, D. D., LL. D., Bishop

MORRIS.—The handsome new rectory which was reported last spring as being in process of erection by Zion parish is now complete. The rector and his family moved into it the first week in October. Two years and a half ago not one cent was in hand for this purpose which has now become a substantial reality. The actual cost of the house with furnace and papering was over $2,800; only a comparatively small sum remains to be raised to extinguish the complete indebtedness. The new year will see the whole sum paid. The Ladies' Aid Society have furnished the house with shades in addition to defraying the cost of the wall paper which was of very fine grade. The building is an excellent piece of work, and is not only beautiful without but exquisitely finished within, with broad halls of Carolina pine, finely polished and varnished to set off the beauty of the grain. The parish prides itself in owning one of the finest and most convenient rectories in any town in the country.

ONEONTA.—St. James' parish in this place also rejoices in a splendid new rectory. The lot was a difficult one on which to build, owing to its triangular shape, but the architect overcame the disadvantage and has planned a most graceful building. The Rev. Mr. Bold and his family have been occupying their new dwelling for some time. Oneonta is one of the towns where there is great opportunity for Church growth. Mr. Bold has been successful in filling the church, and if the congregation continues to increase, an addition must be made to the seating capacity of the building.

SIDNEY.—The new St. Paul's church in this thriving town is enclosed and the congregation hope shortly to worship within its walls. The Rev. Chas. A. Howells who has lately gone to Santa Clara in this diocese, did an effective and earnest work here. He has been succeeded by Rev. George Yates Fenwick under whose administration the mission prospers and goes forward in good work.

RICHFIELD SPRINGS.—The Rev. Geo. B. Richards is the new rector of the church in this well-known summer resort. He believes that the Church is here for other purposes than merely to accommodate a summer congregation, and is enkindling a new zeal and life in the parish. At Cullen and Monticello also the Church is feeling the wholesome invigoration of his enterprise. He holds week-day services at these points.

Pennsylvania

Ozi W. Whittaker, D.D., Bishop

Confirmations reported: Messiah, Gwynedd, 1; Emmanuel, Quakertown, 4; Holy Trinity, Lansdale, 2; Calvary, Rockdale (including 2 in private), 19; St. David's, Radnor, 4.

WAYNE.—The parishioners of St. Mary's memorial church tendered a reception to their new rector, the Rev. J. R. and Mrs. Moses on the evening of the 3rd inst., in the parish building, which was tastefully decorated for the occasion. Refreshments were served and a most enjoyable evening was passed.

ROCKLEDGE.—The new parish building of Trinity mission was opened with appropriate services on the evening of the Feast of All Saints. Addresses were made by Bishop Whitaker and others of the clergy.

LANSDOWNE.—A ten days' Mission was commenced in St. John's church, the Rev. C. H. De Garmo, rector, on the evening of the 3rd inst., when the missioner, the Rev. A. J. Arnold, preached the introductory sermon. There were instructions on matters of the Faith every night at 7:30, followed by the general Mission services and sermon at 8. In addition to the regular services on the Lord's Day, there was Morning Prayer daily at 9:30, and Evensong at 4:30 P.M.; the young people's daily celebrations of the Holy Eucharist at 7 A. M., and on the Lord's Day at 7:30 and 8 A. M. Much interest is being manifested throughout the parish in connection with these special Mission services.

NORRISTOWN.—A handsome memorial window has recently been placed in St. John's church, the Rev. Isaac Gibson, rector, in memory of Mrs. Hunter, by her three sons. The window is from the establishment of J. & R. Lamb, New York City, and represents Dorcas whose work in the Primitive Church is recorded in Acts ix: 36–42. The inscription reads:

Faithful unto death, and in loving memory of Rebecca A. Hunter, 1826–1891.

Central Pennsylvania

M. A. DeWolfe Howe, D. D., LL.D., Bishop
Nelson S. Rulison, D.D., Asst. Bishop

The fall sessions of the archdeaconry of Williamsport convened in Trinity church, Shamokin, on Monday, Oct. 23rd, and continued through Tuesday, the 24th. Monday, at Evening Prayer, the Rev. Mr. Cowper preached the sermon from Eph. vi: 10-11. At each of the three public services, the beauty of worship was enhanced by the full attendance, the fine singing, and the notably reverent de-

meanor of the vested choir. On Tuesday morning, a short business session was held in the chapel at 9 A. M. At 10:30 A. M., there was a celebration of the Holy Communion, the Ven. Archdeacon Graff being Celebrant. The Rev. F. J. Clerc, D. D., preached a spirited missionary sermon from Jonah ii: v. 9, "Salvation is of the Lord." A large number of the laity were present to partake of the Blessed Sacrament. The Rev. F. C. Cowper was elected secretary, and Mr. John M. Hale, of Philipsburg, was re-elected treasurer. The Rev. Messrs. Wood and Heakes, committee to arrange for next archdeaconry meeting, reported: Preacher, Monday evening, the Rev. Mr. Graham; alternate, the Rev. Mr. Hipkins. Preacher, Tuesday morning, the Rev. Mr. Wright; alternate, the Rev. Mr. Eastment; exegesis, the Rev. Mr. Leverett; alternate, the Rev. Mr. Marshall; critique, by the Rev. Mr. Heakes. The following committee on stipends was appointed: The Rev. Messrs. Clerc, D. D., and Wood, together with the chairman, Ven. Archdeacon Graff.

The Rev. Mr. Hawkes, of Lebanon, presented an earnest plea in behalf of "The Church Home for Orphans and Destitute Children," at Jonestown. Several of the missionary clergy presented reports of their work. At 3 P. M. an able and energetic exegesis was read by the Rev. Chas. T. Coerr, from Matt. xxvi: 27. It was a calm presentation of the question of fermented or unfermented wine in the Sacrament. Mr. Coerr held the tradition of the Catholic church. Remarks were made by the Rev. Messrs. Foley, Baker, Wood, and Cowper. The essay was read by the Rev. C. E. Fessenden, his subject being "The Law Written in the Heart." The essayist analyzed the question of conscience and casuistry in a scholarly and interesting manner, productive of lively discussion, which was participated in by the Rev. Messrs. Foley, Wood, Clerc, and Graff. At 7:45 P. M. Tuesday, a very spirited and helpful missionary service was held in the church. The Rev. Mr. Heakes spoke instructively and to the point, on "The Sin of Parochial Selfishness;" the Rev. Mr. Baker followed with a strong presentation of "The Outlook of Each Individual Christian;" the Ven. Archdeacon Graff completed the symposium with an earnest address "to show that missions help to bring human life and character up to what we believe to be the standard of Christ."

The hospitality of Trinity church, Shamokin, left nothing to be desired. The visiting clergy were delightfully entertained at the Hotel Vanderbilt. The archdeaconry meeting adjourned to convene on the 4th Monday in January, 1894, in Christ church, Williamsport. It is gratifying to add that very large congregations were present at all the public services of the archdeaconry.

Mississippi

Hugh Miller Thompson, S.T.D., LL.D., Bishop

Mrs. Elizabeth Sarah Sansom, wife of the venerable and esteemed rector of Christ church, died Nov. 2nd, after a lingering illness. Mrs. Sansom has resided in Vicksburg for the past 30 years, and was especially endeared to the generations that have grown up in Christ church during her husband's faithful ministry, while at the same time she was respected and esteemed by the community at large. She was born in England in 1823, and was married to Dr. Sansom in New York in 1840. The funeral took place from Christ church the services being conducted by Bishop Thompson, assisted by the Rev. Drs. Cross, Logan, and Harris.

The Standing Committee of this diocese has given its consent to the consecration of the Rev. Father Hall to the episcopate.

Central New York

Frederic D. Huntington, S.T.D., LL.D., Bishop

The 21st annual meeting of the Church Sisterhood, composed of Syracuse Churchwomen interested in charitable work, was held Thursday afternoon, Nov. 2nd, at the residence of the Bishop. The following officers were re-elected; President, Mrs. Celeste P. Fuller; vice-president, Mrs. F. D. Huntington; secretary, Mrs. G. M. Burwell; treasurer, Mrs. Frank A. May. Three standing committees were appointed, *viz.*, Basket Committee for the House of the Good Shepherd, Mrs. Wm. A. Sweet, chairman; Committee for the Shelter, Mrs. O. V. Short, chairman, and the Committee for Visiting the Sick and the Poor, with Mrs. C. P. Fuller as chairman. The needs of the Shelter were discussed and a committee appointed to devise means of raising the necessary funds for its enlargement.

Mr. Sylvester P. Pierce, a respected business man of Syracuse, and for many years a communicant and vestryman of St. Paul's church, died Sunday morning, Nov. 5th. Resolutions of respect and regret were passed by the vestry.

At the regular monthly meeting of the Syracuse Clerical Club, held Monday, Nov. 6th, the following resolutions were unanimously adopted:

Whereas, Nov. 1st, All Saints' Day, of this year, was the 25th anniversary of the establishment of the diocese of Central New York, and

Whereas, April 8, 1894, will be the 25th anniversary of the consecration of the Rt. Rev. F. D. Huntington, S.T.D., to the bishopric of this diocese, and

Whereas, the Syracuse Clerical Club meets to-day, Nov. 6, 1893, at a time between these two important anniversaries,

RESOLVED: That the Syracuse Clerical Club looks back with gratitude to Almighty God upon this period during which the diocese has prospered under the wise and energetic administration of Bishop Huntington;

RESOLVED: That the members of the Club offer to the Bishop the assurance of their continued loyalty and affection, and trust that he may long be spared to the Church which he has served so well.

A short compilation of facts connected with the formation of the diocese was read by the Rev. H. G. Coddington.

The beautiful cantata, "The Holy City," by Gaul, was rendered on All Saints' evening at St. Paul's cathedral, Syracuse, under the leadership of the Rev. Henry Riley Fuller, *Mus.Bac.*, the cathedral organist and precentor. The vested choir of men and boys was assisted by a number of women's voices and by the strings, trumpet, and drums of the Symphony Society. Mrs. Flora Ellis Wells presided at the organ, Prof. Albert Kuenzler directed the orchestra, and Miss Bertha E. Becker was the harpist. Mr. Fuller led with his usual spirit. The processional and recessional hymns were Barnby's "For all the saints" and "Hark, hark, my soul." The whole cantata was rendered in a finished manner and was thoroughly enjoyed.

Virginia

Francis McN. Whittle, D.D., LL.D., Bishop

The regular fall meeting of the Piedmont Convocation, the 54th semi-annual, was held at Emmanuel church, Rapidan, commencing Oct. 17th, and lasting three days. On Wednesday, P. M., Oct. 18th, a "quiet hour" for conference was held and the subject, "Experience and methods in the sick room," fully discussed. At the A.M. service the convocation sermon was preached by the Rev. R. A. Castleman, after which there was a celebration of the Holy Communion. The reports showed that all the parishes in the convocation now had ministerial services; there are no vacancies. The next meeting will be held in Zion church, Fairfax, C. H.

The annual meeting of the local council of St. Andrew's Brotherhood of Richmond, was held in Grace church, Richmond, Thursday evening, Oct. 26th. The services were conducted by the Rev. C. R. Kuyk. The following officers were elected: President, T. C. Ruffin; vice-president, W. D. Sarvey; secretary and treasurer, H. M. Vaughan, executive committee, Messrs. Ruffin, Sarvey, Vaughan, T. Estes, and T. Poindexter. An address was made by the Rev. J. J. Gravatt.

The Rev. Geo. E. Abbitt, deacon, who has been in charge of St. Mark's church, Richmond, since the death of Dr. Dashiell last spring, has been elected to succeed Dr. Dashiell, to take effect on his ordination to the priesthood Nov. 10.

A convocation meeting was begun on Thursday, Oct. 26th, in St. Paul's church, Ivy, the Rev. F. W. Neve, rector, and continued three days. Services were held twice each day, besides business sessions, and were attended by large and highly interested congregations. The convocation sermon was delivered by the Rev. J. R. Ellis, and addresses were made by the Rev. Messrs. W. O. Hallihan and T. E. Locke, and the Rev. Messrs. H. B. Lee and E. Meade spoke on home and foreign missions. The closing sermon on Sunday, P. M., eloquent and impressive, was by the Rev. E. V. Jones. An anniversary service was held on the afternoon of Nov. 1st, at St. John's in the Ragged Mountains, followed by a "tea" for the benefit of the poor of the neighborhood.

The convocation of the Rappahannock Valley held its fall meeting at St. Luke's church, Port Royal, Oct. 17—20. Services were held twice each day and were well attended. On Thursday morning, Oct. 19th, the Holy Communion was celebrated. The next meeting of the convocation was appointed to be held in King George County in April.

Springfield

Geo. Franklin Seymour, S.T.D., LL.D., Bishop
Chas. Reuben Hale, D.D., LL.D., Bishop of Cairo

The 16th annual synod of the diocese will meet (D. V.) on Tuesday, Dec. 5, 1893, at St. Paul's pro-cathedral, Springfield, Ill. There will be a celebration of the Holy Communion at 7 A. M., Matins at 9 A. M., and opening service of the synod at 10 A. M., the Bishop being the Celebrant.

Sunday, Oct. 29th, Bishop Hale held service at Carbondale, where we once had a mission, but which has had no service for some time past. The Bishop gave the Holy Communion to nine persons, and found two candidates for Confirmation to whom he will soon administer that rite.

A service in the interest of Church work among deaf-mutes was held in St. Paul's church, Alton, on Sunday evening, Oct. 29th. Archdeacon Chittenden read the service and preached the sermon, and the Rev. A. W. Mann interpreted for the deaf-mutes in the congregation. On the following evening, a service was held in the chapel of Trinity church, Jacksonville. This city is the seat of the State school for deaf children.

West Virginia

Geo. Wm. Peterkin, D.D., LL.D., Bishop

A new church to be known as the church of the Holy Spirit has just been erected at Bramwell, a mission which is under the charge of the Rev. W. H. Burkhardt. A solid silver Communion service has been given by Mrs. Baldy, and a pipe organ will soon be placed in the church, at a cost of $1500.00, a gift from Mr. Bramwell. The opening services took place Oct. 15th, the Rev. J. C. Jones, of Bedford City, Va., preaching the opening sermon.

Trinity church, Morgantown, the Rev. G. P. Sommerville, rector, which has been closed for some length of time for improvement and needed repairs, has again been opened for regular services.

Indiana

David E. Knickerbacker, D. D., Bishop

The Rev. A. W. Mann officiated in the chapel of Christ church, Indianapolis, on Friday, Oct. 27th, at 7:30 P. M., after which he left for St. Louis, to fill Sunday appointments in St. Thomas' mission, Christ church cathedral, St. Louis. On the following Tuesday, at 2:30 P. M., a special service was held in Trinity church, Logansport. At 7:30 P. M., another service was held in Christ church, Huntington. Besides the deaf-mute residents of these places there was a number from Fort Wayne, Peru, Wabash, and other neighboring places.

The journal of proceedings of the 56th annual convention of the diocese is at hand. From it we learn the number of clergy canonically resident to be 44: Bishop, 1; priests, 40; deacons, 3; of these only two are superannuated. Postulants 4; candidates for Holy Orders, 4; lay-readers licensed, 33; churches consecrated, 3; one blessed; number of parishes, 40; organized missions, 15; unorganized, 25; churches and chapels, 59; baptized adults, 136, infants, 352, total, 488; marriages, 149; burials, 275; Confirmations, 418; confirmed persons, 6,827; families, 3,151; Sunday school teachers, 375; scholars, 3,190: value of church property, $753,426. There are two diocesan schools—Howe grammar school, Lima, for boys, with buildings and property valued at $40,000, endowment, $10,000; St. Mary's Hall, Indianapolis, for girls, with buildings valued at $25,000.

The diocese has an endowment of $40,000. St. Stephen's Hospital, Richmond, has a home and ten beds valued at $7,000. The Church Home and Orphanage, Indianapolis, has a lot that cost $7,500 and building fund of $5,000. The Aged and Infirm Clergy Fund has to its credit $3,000.

Parochial offerings for the past year were: Communion alms, $1,108.67; current expenses, $49,371.42; improvements, $25,955.61; Sunday schools, $2,562.53; miscellaneous, $10,898.50; total, $89,896.73; diocesan missions, $3,039.82; episcopal general fund, $2,914.51; miscellaneous, $5,748.60; total, $10,702.93; outside diocesan missions, $1,653.87; total for all, $103,253.53. The Woman's Auxiliary of the diocese contributed in cash for missions, work, $1,320.90; in pledges, $585.85; total, $1,906.75; the Junior Auxiliary in cash, $200.48; pledges, $40; total, $240.40. For the Church Periodical Club there were 45 contributions. Periodicals sent out, 51; odd magazines, 1,067; bound books, 223. Contributions by women in parishes through their guilds for parochial work, 32. Parishes supporting workers in the guild, 1,270; amount raised, $11,240.95.

Alabama

Richard H. Wilmer, D.D., LL.D., Bishop
Henry Melville Jackson, D.D., Ass't Bishop

The Rev. Horace Stringfellow, Jr., D. D., rector of St. John's church, Montgomery, died at his residence on Monday, Nov. 6th. Bishop Jackson, who was in Richmond, Va., at the time, left for Montgomery at once on receipt of the telegram announcing Dr. Stringfellow's death.

St. Michael's church, Faunsdale, has a guild which, during the past year, has provided the church with altar and lectern cloths and book marks, all beautifully embroidered in different designs, as well as some altar cloths of fine linen; the cost of these was about $75. They have repaired the organ at a cost of about $65; they spent $12 in improving the chancel window, and $157 in enlarging the vestry room and repairing the exterior of the church, making in all over $300 raised by this guild, the majority of whose members live in the surrounding country, and when the weather is stormy and the roads bad, they find it very difficult to even attend services at the church. They are now at work raising money to paint the church.

Church services have been kept up at Holy Innocents', Auburn, by two lay-readers, with occasional visits by the Bishop and other clergy. The parish has been without a rector since the resignation of the Rev. Mr. Yerger last May. Considerable improvements have been made recently in the church building. A memorial window has been put in, a new floor laid, and the church painted. A new altar, credence, and chancel rail of oak have replaced the old ones.

Bishop Capers has been presented with a beautiful episcopal ring by St. Paul's church, Selma.

The Rev. Mr. Mitchell has taken charge of the church of the Nativity, Huntsville, during the absence of the rector, the Rev. Dr. Bannister, who has gone to Fort Leavenworth, Kansas, for his health. This parish has established a mission in East Huntsville, for the factory operatives, which is called All Saints' mission. At the service held at the mission on Sunday, Sept. 3rd, 16 children were baptized.

Bishop Jackson, during visitations occupying 13 days, preached 14 sermons, confirmed 33 persons, celebrated Holy Communion eight times, and traveled over 460 miles, of which 160 were by private conveyance.

Ohio

Wm. Andrew Leonard, D.D., Bishop

Bishop Leonard visited St. John's parish, Cuyahoga Falls, Oct. 29th, for Confirmation, 20 candidates being presented by the rector, the Rev. Robert Kell. This is the second time the Bishop has visited the parish for Confirmation within the year, making a total of 37 confirmed.

New Jersey

John Scarborough, D.D., Bishop

The Advent offerings of the Sunday schools are to be devoted this year towards the support of the new mission at Lumberton, near Mt. Holly, which is in charge of the rector of Trinity church, Mt. Holly, aided by a candidate for Holy Orders. Last Advent the children's offerings amounted to $643.31, which was given towards the new St. Augustine's chapel, Asbury Park, now in course of erection.

The lower division of the Woman's Auxiliary held its quarterly meeting at Trinity church, Mt. Holly, on Oct. 28th. There was a full attendance. Addresses were made by the Rev. Joseph Motoda, on Japan, and the Rev. M. Wilmer presented the claims of the colored work in the South.

On Wednesday, Nov. 1st, the corner-stone of St. Augustine's chapel for colored people, Asbury Park, was laid by the Rev. Alex. J. Miller, rector of Trinity church. A goodly number of colored people are permanent residents of Asbury Park, and they prefer to have their own place of worship, and when the chapel is completed, it will be free from any indebtedness.

The old rectory property of St. John's church, Elizabeth, the Rev. Otis A. Glazebrook, D. D., rector, has been sold, and the new rectory, parish building and chapel will soon be completed, being all connected with each other, and with the church by a cloistered way. The floor of the church has been beautifully tiled, and the chancel will be enlarged to three times its size, and also handsomely tiled.

The Rev. C. A. Brewster, rector of Trinity church, Vineland, has commenced a series of Friday evening lectures upon "The Book of Common Prayer." The lectures are to extend through the winter, and are historical, exegetical, and devotional. They are delivered under the auspices of the Brotherhood of St. Andrew. The Brotherhood will soon open a free reading room in Vineland for the benefit of the young men of the city.

The mission of Christ church, Trenton, has outgrown its late quarters, and has moved into other and more spacious ones. A modest chapel will be provided for before long, where regular services will be maintained.

PLAINFIELD.—At a recent fair held in Grace parish, the sum of $400 was realized towards the rectory fund.

CAMDEN.—St. Barnabas' church, the Rev. W. W. Mills priest in charge, is undergoing extensive changes and repairs. The growth of the congregation demanded more room, and this is to be gained by throwing the choir and Bible class rooms into the body of the church, and building new rooms as an annex to the side of the present building. St. Barnabas is located in what was, six years ago, the very stronghold of Methodism. Now that body have moved up town, and the church is in possession of the field and of the people. This has been acccomplished by strongly asserting the claims of the Church and the necessity of the asacraments of divine grace. The parish building of the church of Our Saviour, the Rev. E. R. Baxter, rector, the corner-stone of which was laid last June, will be ready for occupancy about Dec. 1st. The building is arranged for sacristy, chapel to seat 50 people, main study, school-room, infant and Bible class rooms, the entire lower floor to be utilized as a guild room for men and boys. The total cost of erection, furnishing, and heating, will amount to $8,000.

BURLINGTON.—The annual service for the united guilds of the parish was held in St. Mary's church, the Rev. C. H. Hibbard, D.D., rector, on All Saints' night. The sermon was preached by the Rev. G. Woolsey Hodge, of Philadelphia. The following guilds were present: Chancel, St. Elizabeth, Embroidery, St. Katherines', St. Margaret's, Sick and Needy, St. Alban's, St. Mary's Brotherhood, Missionary, and Choir. The rector gave a concise report of the work of all the guilds, showing earnest devotion to duty, with much good resulting therefrom. After the service the visiting clergy and congregation were hospitably entertained by the united guilds in the schoolroom. Great preparations are being made for the Mission to be preached in the parish, commencing Nov. 17th, and covering a period of 10 days. The Missioner will be the Rev. A. S. Crapsey, of Rochester, N. Y.

PRINCETON.—The corner-stone of the new parish house of Trinity church, the Rev. A. B. Baker, D.D., rector, was laid on All Saints' Day by the Bishop, assisted by the rector and visiting clergy. The service immediately followed the morning service and celebration of the festival. The vested choir was augmented by members of St. James' church choir, of New York City, under the leadership of Mr. A. S. Baker, dest son of the rector, and organist and choirmaster of St. James' church. Mr. E. C. Towne, a leading tenor of New York, and a member of the choir, accompanied Mr. Baker. The service was choral, the music rendered being, introit, "Who are these that are arrayed in white robes," Stainer; Communion Service, Tours; offertory solo, "Be thou faithful unto death," Mendelssohn. The new parish house is to be ready for occupancy by April 1, 1894. It is to be the gift of Mrs. J. Dundas Lippincott, of Philadelphia, in memory of the Potter family, of which she is a member, and will be known as the Potter Memorial House. The total cost will exceed $15,000. The building is to be of stone, of the same color as the church. Messrs. Baker and Dallett, architects of Philadelphia, have charge of the work.

Louisiana

Davis Sessums, D.D., Bishop

Trinity chapel, New Orleans, has been greatly improved by re-painting the exterior. The chancel has been refrescoed, and a memorial tablet of polished brass erected to Bishop Galleher.

Western New York

Arthur Cleveland Coxe, D.D., LL.D., Bishop

The Convocation of the Deanery of Rochester held a most pleasant and satisfactory meeting in St. James' church, Hammondsport, the Rev. Thomas Duck, rector, on Monday and Tuesday, Oct. 30th and 31st. Beginning at 4 P. M., on Monday, the first business session was presided over by the Rev. Dr. Doty, in the absence of the dean, the Rev. H. Anstice, D.D. At 7:30 P.M., after Evening Prayer, stirring addresses of a missionary character were delivered by the Rev. Dr. Doty, and the Rev. Messrs. E. H. Edson and W. C. Roberts. On Tuesday the Holy Eucharist was celebrated at 9 A. M., by the rector of the parish. The sermon was by the Rev. E. P. Hart from 1 Timothy v: 8, and was an eloquent plea for the support of diocesan missions. At the business session which followed some matters were postponed for the present, and others were quickly disposed of. The reports showed that the work in the several missionary stations was in a healthy condition, nowhere more noticeably than at Wayne, where the Rev. Thos. Duck has held services since last May. The appropriations were continued as they have been, except that the sum heretofore allowed to Addison, which is now vacant, has been transferred to Holley.

BUFFALO.—St. Mark's church which until five months ago was a little mission chapel of Grace parish and became at that time an independent organization under the rectorship of the Rev. W. J. Bedford-Jones has been adding to its seating capacity, so great has been the success attending upon the ministrations of the rector. Thirty feet have been added to the length of the building and new pews and chancel arrangements have been put in at a cost of over $2,000. A rood screen has also been erected, the first one in the city. On All Saints' Day Bishop Coxe opened the new building with a special office and a celebration of the Holy Eucharist, at which 50 communicants participated. The Bishop preached the sermon.

The observance of the feast of All Saints' was more general this year than ever before, as was testified to by the large increase of communicants in all the city churches.

On the evening of All Saints' Day the festival service of the Choir Guild, composed of the vested choirs of the deanery, was held in St. Paul's church. The Rev. C. F. J. Wrigley officiated as cantor, and the sermon by the Rev. B. Sanderson, of Bath, delivered entirely without notes, was a masterly setting forth of the answer to the question, "Why we worship?"

The diocesan paper, *Our Church Work*, has been transferred from Rochester to Buffalo for publication. It will be considerably enlarged and under the joint editorship of the Rev. Messrs. Thos. B. Berry and W. J. Bedford-Jones.

Pursuant to resolutions adopted at a union meeting of the chapters of the city in September last, St. Paul's, Ascension, St. John's, and St. Mary's in Buffalo, St. Luke's, Jamestown, and Grace, Lockport, sent delegates for the purpose of effecting a Local Union or assembly of the Brotherhood of St. Andrew in the deaneries of Buffalo and Batavia. The delegates met in St. Paul's guild house on Oct. 19th, and elected Mr. Mark Lewis, St. Paul's, chairman, and Mr. Sidney Detmers, St. Mary's, secretary. Steps were taken to effect a permanent organization under a constitution, and other business of a preliminary character was transacted. The idea is to increase the fraternal spirit that is the predominant characteristic of the Brotherhood, and thereby to spread the more effectually Christ's kingdom among young men. It was decided to hold at least four meetings each year, one on St. Andrew's Day, in Buffalo, and the other three at the time and place determined by the Local Council. In 1894, a meeting will be held in Lockport, about Feb. 1st, and about April 1st, in Jamestown. These meetings will all be preceded by Divine worship, at which a sermon will probably be preached by one of the clergy, and they will be of the nature of the Brotherhood Conferences which have proved so beneficial and interesting at the General Convention. The meeting on St. Andrew's Day, 1893, is to be held at Ascension church, Buffalo.

Pittsburgh

Cortlandt Whitehead, D.D., Bishop

BISHOP'S APPOINTMENTS

NOVEMBER

12. Benediction, St. George's, West End; benediction, St. Timothy's, Chartiers; Trinity, Sharpsburg.
13. Holy Comforter, Brockwayville.
14. Good Shepherd, Oak Ridge.
15. Holy Communion, Lawsonham.
17. Executive Committee Board of Missions.
19. Mission at Johnsonburg; Grace, Ridgway.
20. Mission at Mount Jewett.
26. New York City.
30. Brotherhood meeting, Calvary church, Pittsburg.

DECEMBER

3. St. Peter's, Uniontown; St. John's, Dunbar Furnace.
10. Trinity, Washington; Mission, Canonsburg.
17. Trinity, New Castle; St. John's, Sharon.
18. Holy Cross, Grove City.
24. Pittsburgh: Ordination; St. Cyprian's.
31. Christ, Greensburg, St. John's, Wood's Run.

Missions to the Seminoles

BY BISHOP GRAY

DEAR LIVING CHURCH:—The only mission to the Seminole Indians in Florida, which was established about two years ago by the Woman's National Indian Association, has been transferred to me, property, good will and all, to be made into and carried on, as a mission of the Protestant Episcopal Church. I am anxious to take hold of it vigorously, and at once to begin aggressive work from this place, which I have named "Immokalee" (Home) as the base of operations on the west side of the "Everglades," to be supplemented, when possible, by a mission on the East Coast, somewhere near Miami.

Bishop Whipple, with his large experience of successful work among the Indians, promises to aid me in this work in every way he can, and I trust he may be able this approaching winter to make a journey with me to the very spot, and to give me fully the benefit of his counsel and advice, as to the best means of working for "Christ and the Church" among these interesting people.

I wish to find, by God's help, a faithful and self-denying priest well adapted to that kind of work, who can go in and out among the Indians, living much with them and among them, drawing them to Christ and Holy Church both by precept and example, and I trust the Church at large will vindicate my judgment in undertaking this work, by giving me the means to sustain such a man, to build a suitable and unmistakable church edifice, and to carry forward the work in an energetic and aggressive way, until this remnant shall be brought into the fold of Christ.

One other matter I beg to bring before your readers. I have pressing need of church buildings, plain and simple, but Churchly in appearance, at many places where the people are too poor to build them without help. I mention a few that I am very anxious to aid at once.

Cassia is a country neighborhood, the centre of a region about 12 or 15 miles square, a kind of pocket surrounded by, and yet remote from railroads. I held my first service there in a private house. A great effort has been made, and the "shell" of a little church erected, which is not even all paid for as yet. I am eager to have it so far finished that the people can use it during the coming winter, for it is the only place in that region where services of any kind are held.

Haines City is a town where there is no place of worship of any denomination. We have several communicants there, and in the neighborhood, and a lay reader somewhat advanced in years who is a candidate for the diaconate. I am most anxious to possess the ground. A lot is offered and a pledge given to build the church provided materials are furnished. For $300 I can have a church built there.

Yallaha is a place I but recently visited. I was greatly surprised to find 16 or perhaps 18 communicants there, all very poor, and having had no service for years. I had a difficult passage across a stormy lake in a small boat with the Rev. Mr. Davet and a Mr. Frith to reach the place, but was more than repaid, by the unmistakable evidences of joy and thankfulness of these people, who had prepared an old storehouse for the occasion of my visit. I must have a plain church there, and the Rev. Mr. Davet will go there for a monthly service.

There are several others I would like to mention, but I fear I may be tedious. Just now, upon the heels of the great financial depression, short crops, and other calamities, if I had a few hundred of dollars for the special purpose of securing desirable sites for churches, some of them with buildings on them which could be used temporarily for services, and also of buying places offered cheap which as rectories would help materially in supporting my poorly paid clergy, I would be most thankful to God and grateful to all such as help His work.

Yours in labors abundant for "Christ and the Church,"

WM. CRANE GRAY,
Bishop of Southern Florida

The Living Church

Chicago, November 18, 1893

Rev. C. W. Leffingwell, Editor

DR. PARKER, of the London City Temple, lately denounced the Bishop of London in no measured terms, for his intolerance and bigotry. He even declared that he ought to be put out of his bishopric. The Bishop's offence consisted in his having forbidden the Rev. Canon Leigh to speak at a meeting of a Congregational Temperance Society, if it were held in Dr. Parker's Temple. This was the charge publicly made, and declared to rest on good authority. It was published far and wide and found its way into American newspapers as an illustration of the intolerant spirit of the Church of England. The secretary of the Temperance Society now explains that they never seriously thought of holding the meeting at the "Temple," and that Canon Leigh never refused to speak at one place more than the other. Finally, Canon Leigh himself states that not a word had passed between the Bishop and himself. All this fails to draw out any apology from Dr. Parker, whose only comment is to say, that "the rumor has been cleared up to my entire satisfaction." Even if he had expressed regret for having disseminated through two countries a false accusation against his neighbor, the mischief would not have been undone. The paragraph containing the falsehood will continue on its rounds. The secular press generally does not stop to publish retractions in such cases.

THE LARGE LIBERALITY of citizens of Chicago, of late, in connection with the University, the World's Fair, the Columbian Museum, and the proposed Women's Memorial Building, awakens the inquiry whether the same liberality is not destined to show itself in connection with the promotion of the cause of Christ's religion, whether wealthy Churchmen of Chicago will not be impelled to use their means for the establishment of strong foundations in the various departments of Church work? They have not far to seek for opportunities. Besides the diocesan missions, constantly calling for increased appropriations, one of the surest signs of life and growth, there is the Prayer Book Society which may easily be placed in a position to do for the Church in the West what has been accomplished in the East by similar organizations. There is also the Church Building Association, just incorporated, which has a great work before it. The Theological Seminary now eight years old, has already become favorably known through the excellent men who have been prepared for the sacred ministry within its walls, but needs various endowments for its proper development and to put it in the way of becoming what it is destined ultimately to be, the western counterpart of the General Seminary in New York. The endowment of the episcopate is as yet quite inadequate for the work of a diocese like Chicago. In short, there is no want of very distinct and practical objects awaiting the attention of those who have the permanent good of the Church at heart in this great city, and who realize that as in other spheres, so in the sphere of religion, vast good may be done by timely liberality; that the power, strength, and usefulness of the Church is incalculably enhanced by an adequate equipment of the various instrumentalities already set in motion, as well as by new foundations.

THE ASSASSINATION of Mayor Harrison in Chicago was the signal for the appearance of a small army of half-demented creatures in New York City, making their various demands for money or office, or the righting of imaginary wrongs. In one or two instances there were actual attempts at assassination. It is a new illustration of the curious fact that crimes of a peculiar and striking character are liable to be repeated. That deplorable product of the latter part of the nineteenth century known as the "crank", is peculiarly susceptible to the influences of his environment. With deficient moral sense and weak brain power, there is no deed of violence which he may not commit under the hallucination that he is a righteous avenger of his own wrongs and those of society. Fancying that he is an ordained "instrument", he is prone to think that punishment will not reach him. Just now this idea of immunity from retribution is strengthened by well-known facts. In Illinois, for instance, we believe no one has suffered the death penalty since the execution of the anarchists, though there has been no lack of cold-blooded murders. Moreover, within the last few months eighteen murderers have been pardoned out of the prisons of the State and let loose upon the community. It has been observed that exemplary punishment often has a beneficial influence even upon the inmates of an insane asylum. It is certain that the conviction that punishment is sure to follow misdoing, has a most wholesome effect upon the low organisms who are just now attracting so much attention. The condition of our criminal legislation, the uncertainties of judicial procedure, the exigencies of politics, the irresponsible exercise of the pardoning power, are all factors in the matter; but a mawkish public sentiment, substituting a mistaken idea of mercy for a wholesome hatred of sin, is the most potent influence of all in bringing about a state of things in which crime goes unpunished and therefore flourishes.

France and Christianity

Thoughtful observers tell us that a moral, if not religious, re-action is beginning to be seen in France. A period during which religion was outwardly patronized as a public safeguard, but was, even among the leaders of the people, too largely divorced from morality, was succeeded under the Republic by the reign of science without God. The influence of the government itself through organized methods, was steadily in the direction of atheism. If young France, at the present day, is not utterly without religion it is certainly not the fault of the government. Inevitably, the only sure foundation of morals was being undermined. Yet we are assured that in spite of the tendencies which have appeared to be dominant for so many years, and in spite of the deliberate policy of the ruling powers, the signs of better things are unmistakably evident.

The influence of Renan, Taine, and Zola, with others of their kind, is already on the wane, and among the younger men a new spirit is asserting itself. At the bottom of it all, we are told, is the conviction that amid all the shifting movements in the world of thought, society, and politics, "there is but one fundamental question, the religious." It is beginning to be profoundly felt that "modern democracy can only mean confusion, hatred, sordid ugliness, if that which called it into being, lowliness to self, love to others, be withdrawn, and shrivel at its source." One of this school asserts emphatically that in all things we are brought to this conclusion: there can be nothing efficacious, nothing solid or durable, for our democratic societies, outside of the Christian spirit, outside of the Christian fraternity. It is true that while these writers would revive the morality of the Christian religion, many of them still dream that this may be done while repudiating its orthodox, dogmatic foundation. There is, at the same time, "an attitude of meditative respect toward religion, dilettante and divorced from all belief in dogma, but admiring and regretfully sympathetic." But such an attitude cannot be final.

We see in all this, one of the most convincing proofs of the deep, ineradicable character of the religious instinct, and the power of Christianity to satisfy it. In the midst of a period when the forces of positivism and naturalism seemed triumphant, there is a revolt, which we cannot but believe will carry before it all that is best, sweetest, and purest, to another standard than that of mere science, to "the standard which orders life by things felt, not seen."

No doubt, to a certain extent, a similar revival is going on in other countries. A writer in a recent number of *The Atlantic*, from whom we have drawn the main facts for our present remarks, refers to the marked symptoms of this in Russia, in certain youthful and little known poets of Germany, and even in the best writers of Italy and Spain. But France is the one country in which experiments are applied with ruthless thoroughness, and principles are carried out with an unflinching logic. It is here that the true character and the inevitable results of ideas can best be studied. Perhaps we may consider it a gracious arrangement of divine providence that one country should fulfil this office for the rest of the nations. Thus; if men will take to heart the lessons so plainly written in the vicissitudes of this remarkable people, it may be possible through the example or the warning afforded by their experience to avoid widespread disaster in the broader field of the world at large.

But the best result of the study of present tendencies in the old world, is the hope it inspires that, in spite of all that seems dark and doubtful in the state of things around us, from a Christian point of view, the power of our holy religion remains unimpaired and will rise triumphant amid whatever adverse influences. The lessons of Church history are already sure upon this point. The revival of the tenth century, after the unparalleled corruption and wickedness of the preceding age, will occur to every student; but those instances are remote, their lessons grow dim. The events of our own age impress us most profoundly. We seem to perceive the dawn of another era of faith, a period which will again attest the truth of the observation of Lecky and other writers upon the philosophy of history, that Christianity stands alone among religions, in its power of regeneration, of renewing itself with all its original freshness and vigor after whatever period of depression, from amid what may have seemed the utter ruin of its former self.

The Power of Mission

A Discussion of the Problem:

"SENT BY BISHOPS OR CALLED BY VESTRIES?"

A PAPER READ BEFORE THE CLEVELAND CLERICUS, OCT. 2, 1893, BY THE REV. EDW. WM. WORTHINGTON, RECTOR OF GRACE CHURCH, CLEVELAND, OHIO

At the Church Congress held some years ago in the city of New Haven, a layman* closed his earnest discussion of the problem between free and rented pews with the following words: "The Free Pew system rests upon a great principle. And whatsoever rests upon a great principle has an enormous advantage in making its way in the world." I venture to-day to put forth this same claim in behalf of that arrangement of matters ecclesiastical by which the clergy are *sent* to their work, instead of being *called* by those among whom they are to labor. It also rests upon a great principle.

Said our Blessed Saviour to His Apostles: "As My Father hath sent Me, even so send I you."† Our Lord himself was sent; the Holy Ghost was sent; the Apostles were sent; they sent the inferior clergy. The case is not overstated by him who says: "Holy Scripture shows to us this principle of mission in the eternal counsels of the Trinity."‡ In apostolic days, so far as I am aware, no one at all was called. We have an interesting glimpse of the apostolic method in St. Paul's words to St. Titus: "For this cause left I thee in Crete,

* Causten Brown, Esq., of Boston, Mass.

† St. John xx: 21.

‡ The Church Cyclopedia, pp. 477.

that thou shouldst * * ordain elders in every city;" or, to give the exact meaning of the original, "that thou mightest appoint presbyteries, city by city."* What we are thus led to expect, was the unquestioned practice in the Church for many centuries. I have searched through the annals of the Primitive Church without finding the slightest evidence that lay people ever claimed the right, or sought the power, to assign the clergy to their fields of labor.

Turning to the sub-apostolic age, we find no change of custom in this important matter. The following are the historic facts, as they have been painstakingly collected by the Rev. J. H. Blunt.† The first instance of a city divided into ecclesiastical districts was Alexandria. In each of these several districts was a church, and a presbyter was *appointed by the bishop* to serve it. All of these districts formed the one *paroikia* of the bishop. In other large cities the clergy were usually attached to the cathedral or mother church, and from that served other churches in town and country. As time went on and numbers increased, what is called the parochial system became a necessity. Rural presbyters, *appointed by the bishop*, are mentioned by Epiphanius in the third century. They are also alluded to by Dionysius of Alexandria, and by Athanasius. Canon XVII. of the Councils of Chalcedon [A. D. 451] speaks of the country parishes as belonging to the bishop.

The fact that the Church's polity was episcopal from the beginning would lead us to take it for granted that the clergy as a matter of course would obtain their jurisdiction, or assignment to territory, from him who is over them in the Lord and who confers upon them the powers inherent in their office. Their expectation is encouraged by the Prayer Book and the canons of our American Church, both of which enshrine the fact that the bishop is the chief shepherd of his whole diocese, and stands in a position of unquestioned authority over the clergy and the laity alike. The Prayer Book Office of Institution is based throughout upon the principle that the bishop is the true source of ecclesiastical jurisdiction in his diocese. But when it comes to determining the question of clerical jurisdiction within the limits of a parish, a grim hand reaches up and quietly takes the bishop from his throne, while at the same time a vestry appears upon the scene. Exit bishop, enter vestry.

Our present arrangement is a congregational patch upon an episcopal garment. Zoologists inform us that in the animal kingdom certain characteristics go naturally together and are found together: for example, the horns, hoofs, and crescent-shaped molars of the Ruminantia; the claws, long canines, and sharp incisors of the Carnivora. An ecclesiastical polity which is episcopalian upon the surface and congregational at the core, is as much a freak as would be a cow with claws or a cat with hoofs. Suppose in the Congregational body it were found that by a strange and unrealized process it had come to pass that Congregational preachers were assigned to their fields of labor in each district by one man, and he a minister; how long would it take that body to get rid of a custom so utterly out of joint with their whole system of Church government?

It sometimes seems as if we have forgotten that we stand, not with Protestant bodies which have sprung up since Reformation days, but with the Primitive Church and the Church Catholic of all ages, in this matter of episcopal government and supervision. Or else it may be, as some one has suggested, that our people have been led, perhaps unconsciously, to regard vestries as primitive and apostolic—yea, as more ancient and honorable even than the episcopate itself. On this point I quote from the report made to the General Convention of 1886 by the "Joint Committee on the Function of Rectors, Wardens, and Vestrymen;" "Two things should be distinctly understood, viz.: that the ministry is of God and is essential to the Church's high calling, and that the parish system with its vestry is of man and is non-essential. Some of the offices of religion cannot be discharged without a ministry; all of them may be discharged without a vestry, or even a parish. The vestry was unknown to the earlier and most glorious days of the Church, while its ministry shines out as a crown of glory. From those martyr days, when so many died for Christ who still live in history with the titles of honor, 'priest,' 'confessor,' 'virgin, appended to their names, no martyr has come down to us with the cognomen, 'vestryman.' The vestry system, as we have it in America, is a very modern thing, a creation of this American Church. Hence anything which should make the modern vestry lords over the ancient ministry, 'having dominion over their faith,' instead of sharers of their labor and joy, would be unscriptural, unhistorical, tyrannical, intolerable." I will not be so unfair as to withhold the concluding words of the quotation: "Nevertheless, the parish and its official representative, the vestry, are a providential creation of this American Church, and are to be respected, utilized, honored. Nobody expects, few desire, to see them done away with. The whole history of this Church would be another thing without our potential and generally efficient parochial system. If the two elements now generally necessary to the fullest development of Church life in the American parish, be only in place, vigor, and harmony, the Church is at its best as a holy power for the Master in almost any community."* Let us not overlook these two words of the last sentence: "*in place*"—that is, each in its own place. With vestries as such, I have no quarrel; but every loyal Episcopalian on principle must be sadly dissatisfied with an arrangement by which, in this most important matter of conferring jurisdiction or mission upon the clergy, vestries have been permitted to usurp a prerogative of the episcopate.

If it is asked, then, upon what principle this proposed change or restoration† is based, I answer: The principle of God's method revealed in Holy Scripture, recognized in the Primitive Church, and set aside in our own branch of the Church Catholic probably in consequence only of a temporary necessity growing out of the imperfect conditions incidental to colonial and revolutionary days.

Since, however, objection is made more from the standpoint of utility than of principle, I will ask you now to regard this matter solely upon its practical side. Individuals and institutions to the number of six are involved and interested: the bishop, the diocese, the priest, the parish, the vestryman, and the parishioner. In my estimation it would be best for each and every one of these that the power of mission should again be lodged in the episcopate.

1. *It would be best for the bishop.* Canon Whitmarsh, in the diocesan organ of Nebraska, warmly commends what some of us are striving to accomplish in Ohio. Speaking in a recent editorial of the bearing of this contemplated restoration upon the episcopate, he makes bold to say: "The bishop is responsible to God for the work and workmen in his diocese. Therefore it is his right (as the responsibility is his) to select his coworkers and adapt them as well as he can to the exigencies of his diocese, by sending them where they are best fitted, and to make such changes as he finds needful from time to time."‡

If he above all others is responsible, to him above all others should power be entrusted. Under our existing arrangements a bishop is in a sorry plight. He knows the needs of his parishes and the abilities of his clergy, but when it comes to adapting the one to the other, oftentimes he is compelled either to abandon hope or else to resort to indirect and covert avenues of influence, involving something perilously near to intrigue. It is unfair that responsibility should rest upon a man when he cannot discharge the duties involved in that responsibility, save through a cleverly concealed and therefore unsuspected exercise of influence over men who are sensitively on the lookout for anything which they may regard as interference with their rights. It is as though a Yankee were given the hopeless task of moving the Parliament of Great Britain through the hidden influences of hypnotism.

The restoration of the power of mission to the episcopate would enable our bishops to "come out into the open" and act directly in a matter which is to them of the highest consequence. It would be for them a gain, in the same way that to lift a hundred pounds with the whole hand is easier than to lift fifty pounds with the little finger.

2. *It would be best for the diocese.* In this connection I will speak of but one point. Under our present system of calling rather than sending, the clergy wander from the Atlantic to the Pacific, and the diocesan tie goes for almost nothing. In the majority of instances a vacancy in one diocese is filled by calling a man from another diocese. Not long ago a vestry began their deliberations in connection with the filling of their vacant parish with the unanimous understanding that they would under no circumstances call any one from their own diocese. This is the usual thing. The hook is thrown to the utmost limit of the line, and the fish are drawn so rapidly from one pond to another that they scarcely have opportunity to form one another's acquaintance, while the bewildered bishop who surveys his diocese stands confronted, as it were, with the shifting scenes of a kaleidoscope. During the three years from the convention of 1890 to that of 1893, the average number of clergymen in the diocese of Ohio was seventy-seven; in the same short time thirty-five were received and thirty-two were dismissed, by letters dimissory. A certain Methodist minister is said to have moved so often that when his chickens heard the lumber of a heavy wagon they lay down on their backs and held up their legs to be tied. Our clergy outrun the Methodists in vagrant habits. In Connecticut the senior priest carries a cane presented to him by his brethren. The understanding is that upon his death it shall go to the next senior priest. If the nomadic tendency shall increase among the clergy the time will soon come when the senior priest of the average diocese will not be old enough to carry a cane. The saddest feature of it all is this: in the majority of instances and upon general principles, a priest under necessity of change has little or no chance in the diocese which he may have served long and faithfully, but must turn elsewhere for work.

Such methods and principles are simply ruinous to the diocese. The Methodists and Roman Catholics are wiser in their generation than we are. Under their system of mission their clergy in the main cast in their lot for life with the conference or the diocese to which they belong. It is best for all concerned that it should be so in the main. But we can never have it so with our system as it is; nor is it likely to be approximated even until the power of mission is lodged again in the episcopate.

3. *It would be best for the priest.* Said Samuel Johnson to Boswell: "Sir, I am a friend to subordination as most conducive to the happiness of society. There is a reciprocal pleasure in governing and being governed."† True, sublimely true; and when it comes to being governed by him whose official eminence we do not question and whose authority over us we believe to have been derived from Christ in an apostolical succession, our pleasure may well be akin to joy. Here is the highest ground from which the priest may survey this field. And there are other grounds.

The arrangement which I am advocating would place the priest in more advantageous position to do his duty. It is Scriptural to regard the Christian minister as an ambassador.† Ambassadors are not called, they are sent. An envoy plenipotentiary to represent the United States in England is not chosen by the British government, but is sent by the American government.

If the arrangement were the opposite, under such complicating circumstances it would be extremely difficult for him to do his duty. This is the predicament in which Balaam found himself. God commanded him to bless Balak's enemies; Balak called him to curse those enemies. It reads like the description of what has probably taken place hundreds of times in vestry meetings: "Balak's anger was kindled against Balaam, and he smote his hands together; and Balak said unto Balaam, I called thee to curse mine enemies, and, behold, thou hast altogether blessed them these three times. Therefore now flee thou to thy place.‡" On general principles a man will find himself in better shape to do his duty when he has been sent by a superior officer than when he is called by those who most often stand in need of his reproof. It is not strange under our present system that we should easily forget the fact that the priest is God's embassador.

Look at it from another point of view. Every man in the ministry desires to do the best work of which he is capable. He greatly misjudges himself and his ability, if he supposes that he can do this anywhere and everywhere. But the majority of the clergy are not so self-deceived. They know that their success and in-

* St. Titus i: 5, Vid. Alford in loco.

† Dictionary of Doctrinal and Historical Theology, pp, 541, 542.

* Journal of General Convention, 1886, p. 662.

†Proposition of the Rev. W. C. Hopkins, D.D., to restore to the bishop the power of mission. Vid. Ohio Convention Journal for 1892.

‡"The Diocese of Nebraska," Sept., 1893.

†Boswell's Life of Johnson. Routledge ed., Vol. I., p. 235.

‡II Cor. v: 20.

‡Numbers xxiv: 10, 11.

fluence must depend in large measure upon their being rightly placed. The question therefore is a simple one; by whom is the priest most likely to be rightly placed?

The Rev. Theophilus Hogg is ready to begin his work in the ministry. The parish at Baconville is vacant. This is pre-eminently the parish for Theophilus. Place him there, and Baconville will become eventually a see city, and Theophilus its honored bishop. In a neighboring diocese, Dr. Chrysostom, a man of scholarly tastes and great learning, has come in from the Presbyterian body, has been ordained, and is also ready for work. The parish at Athens, a college town near by, is without a rector, and Dr. Chrysostom is from every point of view the man for the place. In each case, the bishop comprehends the situation and exerts his shadowy influence. The vestry at Baconville will not have Theophilus because the bishop has recommended him and because he belongs to their own diocese. The vestry at Athens are blind to the interests of Dr. Chrysostom for similar reasons. By one of those strange blunders for which vestries are famous, Hogg goes to Athens and Chrysostom to Baconville. Both parishes languish, and both rectors die early of a heart broken by the mortification attendant upon an unprofitable ministry. All that I claim concerning this kind of tragedy is that it would happen less often if a bishop were at the helm, than it now does under the well intentioned but often misdirected efforts of vestrymen.

It seems to be taken for granted by laymen, that return to primitive practice in this matter of mission would require sacrifice and trust upon the part of parishes only. I would remind them that the priest too, and he perhaps more than the parish, might be called upon to make sacrifices. And yet I will not dwell upon this point any further than merely to say that a man's sacrifices often turn out to be his greatest blessings. Furthermore and from the standpoint of considerations which are the highest, however it may be with individual and exceptional priests, the priesthood as a body would gain from this change vastly more than it could possibly lose.

4. *It would be best for the parish.* Again let me quote words of Canon Whitmarsh in the editorial above referred to: "It is the privilege of a parish to have the benefit of the bishop's best judgment in the selection of its priest, and not to be left to its own utterly inadequate knowledge or to chance work in this vital matter. The privilege is forfeited by the modern innovation of lodging the call in other hands than the bishop's; and the growth and prosperity of the Church are hindered more perhaps by this than by any other single fault in our present system."

It sometimes happens that a parish desires one thing but needs another. Who, I ask, can be more trusted to suppress the desire and exalt the need, a bishop or a vestry? Parishes are frequently in such condition that inevitably at the start they can neither like nor appreciate the man whom they most need for their rector and whom they will all love later on, when, like the prodigal, they come to themselves. A thoughtful Ohio layman said to me a few weeks ago: "In these matters vestrymen do not look far enough ahead; for financial reasons they are too much guided by what are likely to be the immediate results, which leads them to seek at any cost the man who can fill the pews at once. There are men who can do this; but they are sometimes sadly deficient in those qualities which are of enduring value and will be needed later on. I have heard of a parish which for the first six months wondered with regard to their new rector how they ever happened to get him; and the next six months wondered just as intensely how they ever happened to want him. It was simply a fact that the choice was made at short range; and this is what vestries are very likely to do."

As the years go by, I am confident that these considerations will gain a hearing and will have an influence, so that parishes generally will see that it is for their highest and best interest, not to contend for, but unconditionally to surrender their prerogative in the matter of choosing rectors.

5. *It would be best for the vestryman;* best for him as an individual member, best for him also as an officer of the parish. To determine who shall be the shepherd of a congregation is a fearful responsibility, not merely from the standpoint of financial interests, but also and especially because of the fact that it is the Church's mission, and therefore the mission of every parish within the Church, to upbuild lives in righteousness, to rescue sinners, and to save immortal souls. Prerogative in this matter entails responsibility, and responsibility involves accountability. If the vestryman's eyes were suddenly opened to the exact and entire situation, he would doubtless tremble, as does the man who finds that the stock which he has long held is assessable. No one desires to see this prerogative torn from our vestries. It is far better that they should voluntarily relinquish it. When opportunity is offered, I am confident that many laymen will rejoice to be relieved, and to lay this great responsibility where all considerations combined seem to indicate that it should rest; namely, upon the shoulders of the bishop.

6. *It would be best for the parishioner.* That which is best for the parish, must be best, all things considered, for the parishioner. If the parish has a right to the benefit of the bishop's best judgment in this matter, so also has the individual parishioner. Again let me select a single feature in which there would be undoubted gain.

It is an acknowledged fact that under our present system it is impossible to fill vacant parishes without exasperating delay, so that in many communities the Church's children are for long periods of time without regular ministrations. Said Bishop Coxe in his convention address for 1884: "Too often I am forced to hear a penurious vestryman talk about 'letting the church be closed for a little spell.' 'Well, we thought,' says the parish oracle, 'that we would let services go for this winter, and then next spring start a new subscription.' To which I have answered: 'Some of you will be in the grave before next spring.' Does death stop his summons for summer or winter? Are sickness and sorrow, temptation and sin, likely to slack in their business for the season? Does any householder imagine that he saves anything by letting his children live on, from week to week, without pastoral oversight, without catechizing, without the educating influences of the Prayer Book, without that doctrine which 'distills as the dew' in the opening mind and heart, and upon which, in the fiery trial of after-life, they must depend for the vital forces of character and for support amid inevitable sorrows? Oh! the short-sighted parsimony of those who 'save at the spigot and open the bilge!'" *

Under our present system this sort of thing is possible with infinite variations, but with no failure as to the inevitableness of spiritual loss to the individual parishioner. In some instances a vestry are obliged to call many times, and they call at long intervals. In other cases, they are determined not to call at all until old debts are canceled—debts which might be raised in a single hour, if effort were made. But it is decided that these obligations shall be discharged by the slow accumulation of weekly or monthly subscriptions. Meantime everything stops in the line of ministrations, and people are exasperated by the thought that they are paying without receiving any visible equivalent; or else occasional services are maintained, perhaps those of a lay reader, care being taken that the attendant outgo shall be small in proportion to the actual income. When this process has been gone through a few times, the parish like Cock Robin will be killed, and guilt for its demise will rest upon that unfortunate arrangement by which the clergy stand around and wait to be called, instead of being sent directly to their work. It is a just and glorious claim of the Methodists, that every congregation within their body has its own settled pastor every Sunday of every year. Looking at it from all points of view, the laymen of our own Communion, in their weary waiting for our bishops to possess again the power of mission, may well exclaim: "How long; how long?"

Before laying this subject down, a few further considerations demand attention.

Is there anything in the canons of the General Convention to prevent action in this matter by an individual diocese? Nothing whatsoever. The canons of the American Church do not touch upon this subject. Our existing system is one of diocesan, rather than of general, legislation. Every diocese is free to act for itself; and it only remains to be determined which diocese will act first. In my estimation it would be a glorious thing for Ohio to take the lead, and stand forth boldly as the advocate and champion of episcopal prerogative.

During the past three months I have talked upon this subject with bishops, priests, and laymen. All, so far as they have expressed themselves, have admitted that the advocated restoration will undoubtedly come in time, but perhaps not till after many years. Some have said: "It will work itself out, leave it alone." I would remind them that nothing works itself out. Someone must take the pains, and do the work, and pray, and plead. This "wait and let alone" theory is a theory of cowardice and sloth. It has never removed a single stain from the escutcheon of the Church.

Some one upon the other side will doubtless say: "Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." † To such an appeal I would respond with a devout and hearty yea. But our present system is not the old path; it is a new one. For the Churchman, anything to be old, must reach back to apostolic days.

I am aware that appeal to apostolic days and apostolic practice falls dead upon the average American ear. A few months ago, a friend of mine in the midst of his tour through Europe, sitting one evening upon a verandah in Athens, made the acquaintance of a fellow traveller. In the course of conversation, this friend expressed regret that he had been obliged to abandon his visit to the Holy Land. With fire in his eye the stranger replied: "By thunder! you may be glad; I have just come from there; there is nothing to see; if you want to see something, come to Chicago!"

And yet, as Churchmen, I apprehend we are not ready to leave Jerusalem wholly out of our consideration. This is an age in which great things are created in a day; and they may all perish in a day. The old paths are indeed the best; but, as a structural part of Christianity, no path can be hoary with age which was first opened by American hands, and not until the close of the last century. On the contrary, it is new; and its actual merit, in the last analysis, may turn out to be no greater than that of new wine. "No man having drunk old wine, straightway desireth new; for he saith, the old is better." ‡

* Convention Journal, Western New York, 1884, p. 57.

† Jeremiah vi: 16.

‡ St. Luke v: 39.

Christian Missionaries in China

Replying to the charge made in the Parliament of Religions, that missionaries had excited sedition in China, a prominent citizen of British Columbia, who has spent much time in China, said to a *Herald* reporter:

"Notwithstanding the fact that the Chinese still hate the Christian religion and that many missionaries have made mistakes, there is no denying the truth that Christianity has done a world of good in China. Through this influence the position of women there has unquestionably been improved. Women were treated in a horrible manner in former times and are grossly mistreated still in some of the interior portions of China. Girls were confined to the homes of their parents and were only allowed to do handiwork. They were treated in contempt by everybody, especially by their own brothers. The girls were never sent to school, did not know how to read and write, and were kept in ignorance all their lives. If they possessed natural feet they were degraded by being compelled to do the lowest menial labor. When it came time for the girl to be married she was never consulted on this most important incident in her life and was not even told the name of her future husband. This custom still prevails. Then she had to obey every wish and endure all the abuse of her husband without uttering a word of protest. Custom forbade her to eat with him, for she must first wait on him and his relative, and then she could retire to a corner and eat a most meagre meal alone. And the Chinese husbands were devils. They beat their wives and choked them whenever they pleased, and that was quite frequently. To beat a wife was fashionable. Not only that, but some Chinamen considered wife-beating a necessity. Why? Well, if a man did not beat his wife occasionally, no matter how much he might have become attached to her, he would be held up to ridicule in the community and singled out as one who was ruled by a petticoat. And you can readily see that what Americans call a "hen-pecked husband" would be a poor, miserable man in China while such a custom prevailed. Sometimes a Chinese woman, growing tired of her husband's ill treatment, would commit suicide. The husband would go into all the agonies of grief, but his sorrow was not on account of any love he bore his wife—it was only because he would have to spend money in buying another one. The Chinese

woman never complained under cruel treatment, one reason being that she had been reared to believe it her fate. Such had been the custom for thousands of years. Catholic and Protestant missionaries have done a great work in educating the Chinese in the direction of social and family life, and the result has been a wonderful improvement in the condition of women in many portions of the Celestial Empire. The wife of a rich Chinaman, even now, is considered as an ornament, who never learns anything and therefore knows nothing, and as she never leaves the house she is ignorant of all the pleasures and amusements of the outside world. Intellectually she is no more a companion for her husband than a piece of insensate stone. But one improvement, brought about by civilization, is that she is not so cruelly treated as in former times. She is kept busy in light needlework. Yes, Christianity threw the first ray of sunshine into the Chinese wife's home."

Letters to the Editor

A CORRECTION

To the Editor of The Living Church:

Your English correspondent, reporting the recent Birmingham Church Congress, refers to an address made to that body by the Bishop of Minnesota. The Assistant Bishop of Minnesota made the address, a part of which is given in your issue of Nov. 4. Bishop Gilbert repeatedly announced himself as the assistant to Bishop Whipple, but the president of the Congress introduced him as the Bishop of Minnesota, and your correspondent fell into the same error. To do honor to Bishop Whipple and credit to Bishop Gilbert this explanation is necessary. A. J. GRAHAM.

Minneapolis, Minn., Nov. 6.

"BE TO BE" AND "SET FORWARDS."

To the Editor of The Living Church:

In every edition of the Book of Common Prayer I have had the opportunity of scanning, from the first one of Edward VI., 1549, (reprint, of course), down to the present English and American Prayer Books, I have noticed, what appeared to me to be, a superfluous, not to say erroneous, *s* on the end of the word *forward*, making the sentence I allude to, in the Ordering of Priests, read, "Will you maintain and set forwards." Is not this a typographical error, or the error of some one, as well as "Golden Numbers will be to be changed," instead of what appears to be intended to mean, *have* to be changed. This "be to be" was before commented on by a correspondent in the "L. C." I should be pleased to see a solution of it, and will watch for same in future numbers of this journal, as well as for the use of the word "forwards" in this connection. W. S. M.

Opinions of the Press

The Church Times

METHODIST SECTS.—The rapid break-up of the society called Methodists, into separate sects clearly marked off from each other by well-defined boundaries of belief and practice, argues an initial error in the foundation of the original sect. Itself distinguished almost from the first by a spirit of self-will, and forgetful of the great principle of unity on which the Catholic Church rests, it was certain to beget a self-willed offspring in accordance with the law that like begets like. It is useless for the Methodist *Times* to deplore the divided state of Wesleyanism. It is exactly that which might with certainty have been predicted. And we may be sure, that so long as the Wesleyan body persists in calling itself a Church, the tendency towards disintegration and perpetual sub-division will continue. The lesson we draw from the figures we have quoted is a warning against that spirit of self-will that would sacrifice the unity of the Church to the private fancies of any individual who believes he has authority to found a brand-new Church.

The Presbyterian

SPECIAL DAYS.—Protestants criticise the Church of Rome concerning her holy days and religious specialties. She has given away the three hundred and sixty-five days of the year to "Saints", until, as Mr. Lincoln said to his generals, "there are more pegs than holes in which to drive them." She will soon have to divide time into smaller portions, or crowd the saints into shorter periods. In some countries there are no days left in which to make a living without slighting some of the saints. Protestants are coming on well in this business. It is one of the fads of the times to call on the Church to give up a day for all kinds of causes. There are "Children's Day," "College Day," "Young Men's Christian Association Day," "Christian Endeavor Day," and on through the list of every conceivable religious organization, until by and by, we shall have no days for more primary and personal needs concerning which the Saviour has said, "Seek ye first the kingdom of God and His righteousness."

Personal Mention

The Rev. J. Franklin Long has accepted the charge of Trinity church, Vincentown, N. J. Address accordingly.

The Rev. John H. Forrest-Bell has resigned the rectorship of St. Clement's parish, Seattle, Wash., and has taken charge of St. John's church, Mauston, Wis., in the diocese of Milwaukee. Address accordingly.

The address of the Rev. Montgomery H. Throop is 44 W. 10th st., New York City.

The Rev. S. B. Blunt has resigned his position as minister in charge of the church of the Good Shepherd, Barre, Vermont, and accepted the rectorship of St. Stephen's church, Middlebury, Vt. Mr. Blunt will enter upon his new work the first Sunday in Advent, and all mail should be sent to Middlebury, Vermont, after Dec. 1st.

The Rev. J. C. Stephenson has been transferred from the diocese of Colorado to that of Long Island, and is now rector of St. Peter's church, Bay Shore.

The Rev. W. J. O'Brien has again become priest associate of the church of St. Mary-the-Virgin, San Francisco, Cal., and has taken residence at 2311 Union st.

The Rev. J. M. Graf, rector of Grace church, Ludington, Mich., has accepted a call to Christ church, Oak Cliff, Dallas, Texas. Address accordingly.

The Rev. S. Stanley Searing has become assistant until Easter at the church of the Good Shepherd, Boston. He will also continue in charge of St. Andrew's mission for deaf-mutes, Chambers st. His address will be Huntington House, Cortes st., Boston, Mass.

The Rev. Isaac Van Winkle has resigned the charge of St. Peter's church, Bay Shore, N. Y., and accepted that of St. John's church, Sewaren, N. J.

The Rev. A. L. Byron-Curtiss has resigned the charge of Christ church, Forestport, N. Y.

The Rev. S. B. Duffield has accepted the appointment of assistant minister of St. Martin's church, New Bedford, Mass.

The Rev. Horace H. Buck has accepted charge of St. Mark's church, Foxborough, and the church of Epiphany, Walpole, Mass.

The Rev. A. Watkins has resigned the position of assistant minister of St. Martin's, New Bedford, Mass.

The Rev. R. W. Anderson has resigned the rectorship of St. Mary's church, Athens, Ga.

The Rev. Wm. C. Maguire has resigned his missionary work in the diocese of Mississippi.

The Ven. Archdeacon Kramer has resigned the rectorship of Grace church, Monroe, La.

The Rev. C. B. Bryan has resigned as associate rector of the church of the Epiphany, Danville, Va., and accepted a call to St. John's church, Hampton, S. Va. He will enter upon his duties at Hampton about Nov. 15th.

The Rev. Dudley Ferguson, in consequence of ill health, has resigned the charge of Grace church, Scottsville, W.N.Y., after a rectorship of ten years.

The address of Bishop Randolph for the winter will be 150 Duke st., Norfolk, Va.

The Rev. Robb White has resumed his duties at Christ church, Savanna, Ga., after absence on vacation.

The address of the Rev. J. R. Moses is now Wayne, Delaware Co., Pa.

The Rev. Louis A. Lanpher, assistant to the rector of the church of the Ascension, has changed his residence to 1229 Locust st., Philadelphia. Pa.

The Rev. D. C. Pattee having resigned the rectorship of Christ church, Aspen, Colo., has accepted a call to Trinity church, Cedar Rapids, Neb. Address accordingly.

The Rev. M. L. Woolsey has accepted the rectorship of Grace church, Louisville, Ky., and took charge Nov. 12th.

The address of the Rev. I. B. Kennard is 614 W. 61st st., Chicago.

Ordinations

On Sunday, Oct. 8th, at St. Mary's church, Nebraska City, Neb., Bishop Worthington admitted to the sacred order of deacons Mr. Uriel H. Spencer. The candidate was presented by the rector of the parish, the Ven. E. L. Sanford. The sermon was preached by the Bishop. The Rev. Mr. Spencer is to make Nebraska City his place of residence and supply some of the adjacent missions, notably, Auburn, Palmyra, and Wyoming.

On 24th Sunday after Trinity, Nov. 12th, in St. Paul's church, Detroit, the Bishop of Michigan ordained to the priesthood the Rev. Harry C. Goodman, and to the diaconate, Mr. Joseph T. Ewing. Mr. Goodman is a graduate of Nashotah, and, as deacon has done most faithful and efficient service in the diocese of Michigan. He is now to become rector of All Saints' church, Saginaw. Mr. Ewing has an honorable record as an educator in Pennsylvania, and is now to take a further course of theological study in the General Seminary in New York.

Official

THE LADIES of St. Ann's parish, New York City, have arranged for an annual sale of useful and fancy articles, to be held in the basement rooms of the church, entrance No. 7 West 18th st., on Tuesday, Wednesday, and Thursday, Nov. 21st, 22nd, and 23rd, from 11 o'clock A.M. to 10 P.M. A hot lunch will be served daily from 12 to 2, with refreshments day and evening. The ladies in charge will be glad to see their friends and friends of the parish with its special work among the deaf and mute.

STANDING COMMITTEE, DIOCESE OF MASSACHUSETTS

The applications of Francis Ellsworth Webster, George Perry Wilson, and Franklin Knight, were received for recommendation for Holy Orders, and under the rules, were laid over one month.

The Rev. James Merrill Williams, Ph. D., deacon, was recommended to the sacred order of priests; and canonical consent was given to his ordination within the prescribed time.

A. ST. JOHN CHAMBRE,
Secretary.

Notices

Notices of Deaths free. Marriage Notices one dollar. Obituary Notices, Resolutions, Appeals, and similar matter, three cents a word, prepaid.

Died

LETT.—Entered into the sweet rest of Paradise, on the early morning of Nov. 3rd, from St. Luke's Hospital, Chicago, Katherine Lilla, superintendent of the training school for nurses of St. Luke's Hospital, youngest daughter of the late Stephen Lett, D.D., LL. D., for many years rector of St. George's church, Toronto, Ont., also All Saint's church, Collingwood, and rural dean.

SANSOM.—Entered into rest from the rectory of Christ church, Vicksburg, Miss., on the evening of Nov. 2nd, Mrs. Elizabeth Sarah Sansom, wife of the Rev. Henry Sansom, D. D., in the 70th year of her age.

"Blessed are the dead who die in the Lord, for they rest from their labors."

LOWTH.—Entered into peaceful rest on the afternoon of All Saints' Day, Helen J. Lowth, at Pasadena, Cal.

ORAM.—Entered into life eternal, Frank William Oram, priest, sometime rector of Grace church, Paris, Ill., and rural dean of Mattoon, in the diocese of Springfield. He died at 82 Queen's Road, Clifton, Bristol, England, Oct. 15th, 1893. Aged 32 years.

Lord all pitying, Jesus blest,
Grant him Thine eternal rest.

COIT.—Died on Friday, Nov. 3rd, in the 89th year of her age, at the residence of her daughter, Mrs. John E. White, in Norwich-Town, Conn., Mrs. Jane Harriet Coit, widow of the Rev. Joseph Howland Coit, D.D., late rector of Trinity church, Plattsburgh, New York. The funeral was on Tuesday, Nov. 7th, in Plattsburgh.

WOOD.—Entered Paradise at St. John's rectory, Negaunee, Mich., Oct. 23, 1893, at the age of 81 years, Mrs. Eliza Wood, wife of the Rev. Robert Wood, and mother of the late Rev. C. Taylor Wood.

COLHOUN.—Early on the morning of Nov. 7th, 1893, the Rev. John Bohlen Colhoun, M. D., in his 81st year.

The golden evening brightens in the west,
Soon, soon to faithful warriors comes the rest,
Sweet is the calm of Paradise the blest;
Alleluia!

Appeals

Holy Trinity branch of the Woman's Auxiliary, Manistee, Mich., are to hold a fair Dec. 5th, for the benefit of the church's debt. They solicit donations of fancy and useful household articles. Address the secretary, MRS. C. J. ROBINSON, 415 Second st.

THE GENERAL BOARD OF MISSIONS

Legal Title (for use in making wills): The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the U. S. A.

Domestic missions in eighteen missionary jurisdictions and thirty-four dioceses, including work among Indians and colored people.

Foreign missions in China, Japan, Africa, Greece, and Haiti.

The fiscal year beginning September 1st requires, for the salaries of twenty-one bishops and stipends for 1,200 missionaries, besides support of hospitals, orphanages, and schools, many gifts, large and small.

Remittances should be made to MR. GEORGE BLISS, treasurer, 22 Bible House, New York; communications to the REV. WM. S LANGFORD, D.D., general secretary.

Church and Parish

WANTED, by the chaplain of St. Luke's Hospital, Chicago, Ill., illustrated papers for the ill, and illustrated magazines for the convalescent.

WANTED.—An earnest priest as assistant for aggressive Catholic work in a city. Address with references, S. E. H., LIVING CHURCH.

A LADY possessing executive ability, having had considerable experience in Church work and charge of girls' clubs, wants a position. No objection to go West. Address HOUSE-MOTHER, LIVING CHURCH office, Chicago.

A LADY who has traveled much abroad, will take six young ladies to Europe in February, 1894. Has been principal of female seminary and is accustomed to the care of young girls. References given and required. For particulars address C. E. H., care of LIVING CHURCH.

WANTED—a priest, unmarried, to assist the rector of Grace church, Elmira, N. Y., with special missionary duty in the district surrounding St. Agnes' chapel, in that city. Must be an uncompromising and fearless Catholic, with aptitude for visitation among the poor. Salary $600. Address, W. E. W., 320 W. 1st st., Elmira, N. Y.

WANTED, by married priest, 29 years, intones, extemporaneous preacher, position as curate in large parish, priest in charge of mission, or rectorship of small parish near New York or some centre of Catholic activity, where thorough Catholic teaching and practice is acceptable. Stipend not less than $1,200. Ample references furnished. Address "AMERICA CATHOLIC," care THE LIVING CHURCH.

Choir and Study

We gather from the foreign telegrams interesting details concerning the funeral solemnities of the great master, Charles Francois Gounod. No such demonstration representing so many of the cultivated and influential classes in Church and State, of the learned societies and the leading artists, has occurred in Paris for a very long period. We condense the following details of the state funeral: The body was removed from the Gounod residence in the Place Malesherbes, where it had been lying in state, to the church of the Madeleine, passing rich in the treasures of religious and symbolic art, where the interior was heavily hung with black, adorned with silver stars, fringes, and shields. Around the upper parts of the walls were arranged shields, harps, and triple sprays of palms, the shields bearing the names of his greater compositions, those of great religious works alone, as *Mors et Vita* and "The Redemption," being distinctly unveiled. The catafalque was placed in the centre of the church under a canopy of silver-spangled draperies, the ends of which were looped up on pillars 25 feet high. Six silver angels posed above the canopy, symbolizing the bearing of the soul heavenward, while light was thrown upon the group by the flickering flames of green tapers, typifying the purification of the soul. Twelve candelabra and a forest of tapers illuminated the church, which is without windows, and is lighted from its three roof-domes. The pall-bearers were the greatest living artists,—painters, dramatists, composers,—of France. Among the dignitaries who crowded the church were the Papal Nuncio, Mgr. Ferrati, M. Munkacsy, and M. de Beers, while Saint Saens presided at the organ. When the casket was placed upon the catafalque, twelve priests descended the altar steps, bearing lighted tapers, and took their positions around it. Abbe Leris, curate of the parish church of St. Cloud, recited the Low Mass. The choir sang *De Profundis* and *Dies Iræ*, the verses taken alternately in unisons by trebles and basses, Saint Saens accompanying; and the profound impressiveness of this ancient ecclesiastical music, in its austere simplicity, was universally recognized. At the interment immediately after, at Auteil, there were orations at the tomb, as the custom of the French is, and the speakers were the Minister of Public Instruction, M. Gerome, the great painter, and Saint Saens, who remarked that "the best genius of Gounod was shown in his religious compositions, which assure him the admiration of future ages. His fame will increase with time. He loved art above everything, and art in return will give him immortality." A movement is already under way for the erection of a monument.

Prof. W. I. Tomlins, of Chicago, long identified with the best choral interests of the western metropolis, and the choral director, in conjunction with Theodore Thomas, at the Columbian Exposition, read a paper during the Musical Congress, which has reached us only in a fragmentary form. The subject-matter of his discourse, with the exalted range of religious sensibility and fine intelligence developed in its consideration, appeal to our consideration. For Prof. Tomlins contemplates the musical training of children and youth as well as adults, primarily from a religious point of view, a view which commands our liveliest sympathies. Such ought to be the spirit in which all our vested choirs, as well as all our Church choirs, should be educated, a spirit which, we are grieved to confess, has far too little agency in the work, so far as our experience and observation extend. Besides the conventional muster in the choir-room, before and after service, with its hurried collect, and the incidental influences of choir duty in the sanctuary, we recall little that touches in a wise, loving way, their spiritual welfare. There is a heartiness and depth of conviction and joyousness in the Professor's conception of musical training, that is stimulating and should be instructive. Enlarging upon the musical mission work which engages his time and thought among the masses, especially in co-operation with the Apollo Club, a choral organization of first-rate importance, he says,—and it is a fine elucidation of the religious, spiritualizing side of choral culture:—

> In my professional experience I have had to examine thousands of adult voices, and I have been struck with the large proportion that were spoiled, in some cases ruined, by habits which could have been corrected in childhood. So I started children's classes in order that I at least might help the coming generation. I started out simply to harmonize the action of the mouth and the throat and the lungs, to get a harmonious physical action of the vocal machinery, but soon it was carried past first intentions. I found that directly the machinery was well ordered, the highest emotions, one by one, would come down and govern that machinery, and I was led by the force of my own teaching up into the realms of emotional singing. I found as I harmonized the various emotions and made them into a brotherhood, as previously I had harmonizod the vocal machinery with the brotherhood of emotions, there came the development of the spiritual nature which before had refused to govern or control either the emotion or the machinery when they were out of order.
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> * * * The boy, however, has a capacity to change, and in that capacity is the power of his development and growth. The boy can change so that he may be sorrowful or sad, or commanding, entreating, or rejoicing. There are lots of things a boy can change to. When the boy is completed into the circle, that is the completion of his manhood. Previous to that he has thought, perhaps, simply of mending himself.
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> The boy, when he is complete with his voice, wants to go out and sing and tell you all about it; and when he is complete in that way there comes a governing centre and that centre is an emotional one, and with that emotion coming to the centre he feels vitalized; he takes a breath to complete the vitalization and the voice goes right up from the boy to his brethren. The boy joys in his heart. Then the machinery expresses that and joy goes forth; the boy sorrows, commands, entreats, all these things in turn. Then there is a change. At first he joys selfishly. The little fellows in my class think everything is sunshine, and they sing like the lark in sunshine; they sing simply from companionship, not for love of their brothers. But soon another change comes. Instead of commanding for the love of commanding, the boy commands me out of love for me for my good. Instead of entreating because he is helpless he entreats me with a kingly courtesy; instead of joying in his own success selfishly, with that joy is a sympathy with those who have not had the same advantages as himself; and instead of sorrowing with an utter sorrow, he has a hopefulness that will come in the morrow.
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> So you see there are in these emotional centres several things that may combine joy and sorrow, command and entreaty, and these are on a spiritual plane, because directly you put the brotherhood into an orderly development, from the highest plane come down spiritual influences to govern it.
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> The society which will sing for you to-night, the Apollo Club, four years ago started some workingmen's concerts. The club has a large fashionable subscription in this city and an income and surplus. We went into the factories and workshops and said: "You are our brothers. Pay us ten cents to save your own self-respect and hear us sing." We spent thousands of dollars last year on the concerts we gave. At first the poor people looked on them as charity and were inclined to repudiate them. Very soon, however, they saw the projects were based on love and brotherhood and there were 22,000 applications for seats at the first concert this year, and in four years we have sang to 70,000 of these people. But still we had the best of it; they received, we gave, and the blessing was ours.
>
> Now, I shall take the blessing to them. I will tell you what I am going to do, and please absolve me from anything like boastfulness in this matter. I have gone to a lot of these men and women and said: "God has given you voices and taught you to develop them. Why not sing and help your companions and neighbors?" So they are going to give to others and then they will have the best of it, and thus in that line of work of helping others to still further help themselves. That is a religious thought as well as a musical one. It is my desire to show you that in art as in religion the lines all lead upward.

To Boston belongs the fine pre-eminence of possessing the largest and most valuable library both for consultation and the general public benefit, in the country. It is very properly an institution which concentrates the pride of an exceedingly intelligent people. In a city where quality counts under the higher valuations of the general life, with half a million educated under exalted traditions of individual responsibility as well as the duties and proper dignities of citizenship, such a library, at once popular, free, and richly furnished with the best wisdom and learning of both hemispheres, has a deep social significance. Every dweller in the city of Boston, fairly authenticated, is at liberty not only to consult this library, but to withdraw volumes, statedly, for home reading, without fees or charges. The new library building, under the direction of Architects McKim, Mead, and White, is perhaps the most noteworthy edifice of its class in any American city. It is something of a People's Palace, unrivalled in its dignity of design and general elegance of decorations and appointments. These Boston trustees seem to hold with the largest maxims of democracy, that the best things belong, of right, to the people. So they have gone beyond all existing precedents in the wealth and symbolic beauty of the interior decorations, which are not so much to catch and regale the eye as to feed thought while awakening and stimulating the imagination. There is no such sustained splendor of artistic design and decoration elsewhere in America, and little elsewhere, even in Europe, save in certain royal or civic constructions, as in Munich, Dresden, and Paris. Mr. McKim, it would appear, has secured the artistic co-operation of John Lafarge, Augustus St. Gaudens, John S. Sargent, and Puvis de Chavannes, the Parisian master in symbolized fresco. Others who are expected to co-operate are Frank D. Millet, Abbott Thayer, Mrs. MacMonnies, Mr. Brush Abbey, so long identified with the Harpers' illustrated works, and, if we can trust rumor, the erratic but greatly gifted Whistler. Long stretches of wall space are apportioned to these several artists, and the subjects already assigned or agreed upon, will epitomize the nobler epochs of civilization. The work accomplished in this direction at the Columbian Exposition affords an excellent guaranty both of fertility in invention and of high artistic beauty in expression and execution. Such an achievement ceases to be provincial while it becomes cosmopolitan in its epic and æsthetic dignity.

Magazines and Reviews

The Atlantic Monthly develops literary qualities of unusual excellence, in large part attributable to Sir Edward Strachey's charming "Talk at a Country House," where we encounter glimpses of a well-rounded, richly-furnished social life, unfortunately hardly to be found outside of England. Here we feel how much university life and its elegant yet sturdy culture may accomplish in furtherance of the general edification. The Squire, who will easily pass for Sir Edward himself, with his handful of congenial interlocutors, fills the hours with a spontaneous ripple of reflection and meditation, that restful and refreshing thinking aloud, where no one strives for pre-eminence or victory, and where all contribute to a banquet of relishes and graces fit for the gods. We become listeners to real conversation, that grows into a steady flow with a deep current. Great themes and great thinking, with many confluent tributaries, carry us along, and the novelty of such exhilarating entertainment stirs the pulses with a fine enthusiasm. We are pleasantly reminded of Sir Arthur Helps and his "Friends in Council," and wonder where they have kept themselves through all these silent years. Quite as charming in its way is "The Pilgrim in Devon," who, under the lead of Alice Brown, takes us along that wonderful South country where every hamlet and harbor had its heroes and masterly men, of old, with boldly drawn studies of Clovelly, Mount Edgecombe, Plymouth, Lundy, with its fateful Shutter Rock, of Bideford, and all the rest of the places and haunts where Amyas Leigh and his fellows left their records, and where the beloved Charles Kingsley ministered to many generations, both as priest and romancer. This is a land where the student encounters food for wonder many generations deep. The pilgrim proves to be a fascinating companion. Why do not some of our irrepressible New England literati study the New England coast lines in a similar way, and catch the spirit of romance once more, with such salient starting places as our Plymouth and Salem? Professor Torrey contributes one of his most delightful studies among the birds and sandy reaches of Florida, always poetic and inspiring, and never pedantic. Mr. Apthorpe concludes his carefully considered papers on "Two Modern Classicists in Music," and Mr. Owen Wister deserves the thanks of all sensible people for his paper on "Catholicity in Musical Taste."

The Century Magazine begins a new volume in this number, with an outline of the choice things in preparation for the future. Especially are we interested in the promise of another series of illustrated art studies by Timothy Cole, whose work among the Middle Age Italian masters was so universally admired; this time directing his labors among the best things of the old Dutch painters. This new series begins with the Christmas number. Also there is the promise of exceptionally important papers on great musicians, by eminent composers who are qualified for such delicate work. Our advancing musical culture will derive fresh invigoration from such a source. Among the interesting contributions to the present number we note "A Very Timely Paper on Bismark"; a spirited poem by Emerson, "Written to Lowell on His Fortieth Birthday"; a vivacious and picturesque study of "Fifth Avenue", by Mrs. Van Rensselaer, who is especially fitted for such a teeming reminiscence, rendering, indeed, Childe Hassam's drawings almost or quite superfluous; and a delightful and beautifully illustrated paper on "George Michael, a Great French Landscapist", whose works, unfortunately for us, have not been seen in New York. There is an account of the "Escape of the Confederate Secretary of War" at the collapse of the War of the Rebellion, full of hair-breadth crises and picturesque situations, by a member of the party; also the conclusion of "Taking Napoleon to St. Helena", begun in the preceding number, with other interesting miscellany.

St. Nicholas. This first number since the consolidation with *Wide Awake* commands a special interest, for it goes without saying that new and valuable materials as well as traditions come in with such a considerable acquisition. We will venture to remark, *en passant*, that a certain definite religiousness of feeling always recognizable in the late *Wide Awake* might be transplanted with no small advantage in the the new combination, since the old *St. Nicholas* seemed to us secularized sometimes almost to the verge of irreligiousness. With this correction of spiritual enrichment, larger ranges of influence lie open before this exceptionally brilliant and enterprising publication. Among the attractions in the pres-

ent number are first chapters of "Rudyard Kipling's Stories of India", with contributions from Mr. Cable, Susan Coolidge, Clara Doty Bates, the author of "Hans Brinker", and many others. Many novelties are promised for the future. Among them are a new series of Palmer Cox's irresistible "Brownies", "American Authors", by Brander Matthews, and an illustrated Natural History Series.

Astronomy and Astro-Physics for November more firmly establishes its position as the best of the astronomical journals for the student. Seven articles on general astronomy and nine on astro-physics present a varied feast of valuable information and closely-reasoned conclusions. Two of the articles are papers which were read at the August Congress of Astronomy and Astro-Physics in Chicago. Besides the above, there are the usual notes on both branches of astronomy, current celestial phenomena, and some carefully written book notices. The article of most general interest, probably, is that of Walter Sidgraves on the Physical Constitution of the Sun. [Address Carleton College, Northfield, Minnesota.]

The Literary Digest, weekly, Funk & Wagnalls, New York, keeps pace with the growing stream of current literature, giving, with excellent judgment, the substance of leading articles as they appear on political and sociological topics, on education, literature, science, philosophy, and religion, besides its summary of periodical literature, and a resume of current discussions in the leading dailies; in brief, *The Literary Digest* is a weekly visitor that should receive a cordial welcome.

The American Church Sunday School Magazine for November (112 North 12th st., Philadelphia), is a most interesting number of this valuable periodical, which has improved materially within the past few months. It contains articles on "The Convention of the Brotherhood of St. Andrew," "The Book of Habakkuk," "The Diocese of Minnesota Sunday School Institute," and other topics, while its notes on the Sunday school lessons are very good. It is a valuable help to Sunday school teachers, and we cordially commend it.

Book Notices

Dream Life; a Fable of the Seasons. By the author of "Reveries of a Bachelor. New York: Charles Scribner's Sons.

This volume of the author's complete edition has a "ninety-three" preface that reveals the delightful fact that our old friend has lost none of his exquisite humor. Of "Dream Life" itself we need say nothing, except to express our pleasure in its re-appearance in so admirable and convenient a form.

Meh Lady. A Story of the War. By Thomas Nelson Page. New York: Charles Scribner's Sons. Small quarto. Price, $1.50.

This handsome holiday volume is uniform in style and size with "Marse Chan" of the same author, published at this time last year. This story is too familiar to readers everywhere to require comment here, but as a volume it is above criticism; the paper, letter press, and binding are of the highest order. C. S. Reinhart has contributed seven full-page drawings which are up to his usual high standard of excellence.

The Kindergarten. Edited by Kate Douglass Wiggin. New York: Harper & Brothers.

This volume is one of "The Distaff Series," which is made up of representative work of the women of New York in periodical literature. Of this series it is interesting to know that the designing of the cover, the composition, and the mechanical work have been done by women. Of this especial volume we will give but the key-note in its happy motto: The ordinary child remembers to be good; the kindergarten child forgets to be naughty.

Household Art. Edited by Candace Wheeler. New York: Harper & Bros.

This is another volume of "The Distaff Series", and includes, among other valuable papers, Mrs. Van Rensselaer's "Development of American Homes," which appeared in *The Forum*; Miss Humphrey's "Progress of American Decorative Art," from *The London Art Journal*; Mrs. Morse's "About Furnishings", an extract from *Fashions*, and a paper on "Decorative and Applied Art", prepared by Mrs. Wheeler expressly for the Art Congress of the Fair.

A House-Hunter in Europe. By William Henry Bishop. New York: Harper & Brothers. Cloth; pp. 370.

House-hunting is not commonly regarded as a pleasant pastime, in this country at least, but Mr. Bishop, in his entertaining book, manages to impart a holiday air to a great amount of interesting information. With a happy comrade he sauntered about Europe for five years, gathering much practical knowledge as to servants' wages and household expenses generally, having a number of delightful experiences which he generously shares with his readers.

The Lord's Prayer: Sermons preached in Westminster Abbey by F. W. Farrar, D. D., F. R. S., Archdeacon of Westminster. New York: Thos. Whittaker. Pp. 279. Price, $1.50.

Here we have a volume containing eighteen of the latest utterances from the pulpit of the venerated Abbey, on the Lord's Prayer; patterns, each one, of the highest literary style mingled with the true scholar's simplicity, and throbbing with deep spiritual thought. As ever, his somewhat defective conception of the Church marks here occasionally his teachings; but yet all is very masterly, very helpful, inspiring, beautiful.

A Calendar of Verse: with an Introduction by George Saintsbury. Second edition. New York: Thomas Whittaker. White and gold cover, gilt edges. Pp. 365. Price, $1.25.

Mr. George Saintsbury's introduction is itself a timely, critical, and chaste *excursus* in polite letters, every way worthy of the selections that make up the body of this year book, and which are culled from Shakespeare, Spencer, S. T. Coleridge, Herrick, Shelley, W. Morris, Keats, Byron, Campion, Sir Walter Scott, Wordsworth, and Milton. The habit of quotation has been somewhat disused and perhaps a little decried of late, as though savoring of pedantry. But an apt quotation is to the reader very like the "Do you remember" of old friends who have walked the same old paths in life; and if it seem out of place to such as are lacking in the associations to which it is intended to appeal, it has on the other hand a definable charm to the intimate. This beautiful little book is a treasury of choice excerpts from some kingly poets of our tongue.

Independence; a Story of the American Revolution. By John R. Musick, Illustrated by F. A. Carter. New York: Funk and Wagnalls Co. Pp. 480. Price, $1.50.

This story covers a period of forty years from the inception of the struggle for independence to its triumph. The author has done well in this lively narrative to give prominence to the parts taken in behalf of American independence by foreigners, among whom were Lafayette, Pulaski, De Kalb, De Barre, Duplessis, De Fleury, and other Frenchmen; and Pitt, Fox, Burke, Barre, and other Englishmen. The titles of the chapters indicate the events related, and are supplemented at the end of the volume by a historical index occupying twelve pages: Rugby Tavern; Stamps, Tea, and Chains; First Blood of the Revolution; Royalty Repulsed; the Doctrine of Freedom; the Hessian; Washington and Lafayette; Burgoyne's Campaign; Brandywine; the Horrors of Valley Forge; Monmouth; Wyoming and Cherry Valley; Sir Arthur at Camden; the Sword of Cornwallis, etc. Romance is interwoven with the history, which, while not objectionable to the student, will attract those who have not yet learned to love history for itself alone. It will serve a good purpose also in helping to fix in the mind the historical events with which it is connected.

Catholic Papers. Written by different persons and read at several times before the meetings of the Clerical Union in New York and Philadelphia, U. S. A. With a Preface by the Bishop of Milwaukee. Philadelphia: John Jos. McVey; London: J. Masters & Co. Price, $1.50 net.

We accord a hearty welcome to this volume, believing that in the words of the preface, it "may enable some anxious souls the better to discern the sound of that Voice of the Lord, and to understand His will, so that hereafter they may be more 'valiant for the truth upon the earth'" The seven essays here printed deal with the inspiration of Holy Scripture, the Deutero-Canonical Books of the Old Testament, and the Ante-Nicene Fathers, science and miracles, the doctrinal system underlying the Prayer Book and Articles, fasting reception of the Holy Communion, the indissolubility of marriage, the anointing of the sick. Besides these essays there is an introduction, explanatory and defensive of the principles of the Clerical Union. While these papers necessarily vary somewhat in quality and importance, we wish to draw special attention to those upon the inspiration of Holy Scripture, the doctrinal system underlying the Prayer Book, and the indissolubility of marriage. The first of these three essays is valuable as giving a strong statement of the Catholic tradition of the inspiration of Holy Scripture, without such undue modifications and reservations as often result in leaving the reader in doubt whether there is any real inspiration of the Scriptures after all. The important distinction between revelation and inspiration is judiciously stated. The second essay we have singled out, that upon the doctrinal system underlying the Prayer Book and Articles, deserves special attention, as it is one of the clearest and most convincing expositions extant of the truly Catholic theology of our formularies, and the study of it must certainly convince the minds of those who have accepted the Prayer Book with preconceived impressions of its teachings, that we have not a mixture and confusion of Catholic and Protestant systems of theology, nor a purely Protestant system, but a consistent body of Catholic dogma enshrined in our *lex orandi*. The rule of the Catholic Faith must seem to be very intricate and complicated to those who do not begin to study it aright, but it is no labyrinth to those who possess the key to it. The essay on the indissolubility of marriage, furnishes much important information about the doctrine of Scripture and the Church, and the varying practice of the Church in the East and West, and in different periods. "Liberty of divorce has been more fiercely demanded by carnal men, and more weakly yielded by Church authority, than any other ungodly license." Nevertheless, in spite of canonical laxity, there is a sufficient consensus of doctrine in the Church all along as to the indissolubility of marriage, that "the Church at first received and will ever hold that law that our Lord gave in private conference with His Apostles, which He first gave in Genesis, which repeals and supersedes every other law, which allows neither party to marry so long as they both shall live, which makes the woman equal to the man. So the whole Church believed in the beginning, so a goodly part has believed ever since, so the majority of the Church teaches now."

"The Significance of Names," by Leopold Wagner, being a further inquiry into the subject which the author began in "Names and their Meaning," a few years since, will be issued at once by Thomas Whittaker. His first volume has already reached its third edition, a success well deserved.

The new *edition de luxe* of the Standard Book of Common Prayer is nearly ready, and will soon be off the press of Theo. L. DeVinne & Co. The method of decoration and symbolism was arranged by Mr. D. B. Updike, of Boston, who is known to some of the clergy as joint author of a book, "On the Dedications of American Churches." Mr. Updike, who has for the last twelve years been connected with Messrs. Houghton, Mifflin & Co., has severed his connection with that house and opened an office of his own in Boston, where he undertakes the arrangement of books, etc., for publishers, privately printed books for individuals in original styles, *editions de luxe*, etc., and especially ecclesiastical printing.

We learn from *Book Reviews* that this is the Jubilee year of Macmillan & Co. The first books published by the firm appeared in 1843. Their Bibliographical Catalogue is a volume of 568 octavo pages, the first book entered being "The Philosophy of Training," by A. R. Craig, Normal Seminary, Glasgow, published by D. & A. Macmillan, 57 Aldersgate street, London. From 1850 the present firm name has prevailed. Alexander Macmillan, one of the founders, is still a member of the firm; others are, George Lillie Craik, Fred. Macmillan, George A. Macmillan, and Maurice Macmillan. In 1859 the Macmillan's Magazine was started, the first of the shilling monthlies. Mr. Macmillan opened a branch house in New York in 1869, when Mr. George E. Brett assumed the management. The venture was from the first successful, and under Mr. Brett's wise and energetic direction won for itself an enviable position in the first ranks of the book trade. On his lamented death in 1890 the New York branch was constituted an independent firm, consisting of all the above mentioned members of the London house, and Mr. George Platt Brett as the resident American partner. As the business has increased, the New York office has been removed from Clinton Hall to Bond street, and to Fourth avenue, and, to gain the greater accommodation which its growth demands, is now transferred to the new and spacious six-story building which has been erected by the firm at No. 66 Fifth avenue. Eminent American authors were early represented in the lists of Macmillan & Co., and since the organization of the New York agency as a separate firm, their lists of works by American authors have increased both in number and importance.

Books Received

Under this head will be announced all books received up to the week of publication. Further notice will be given of such books as the editor may select to review.

A. C. McClurg & Co

Sartor Resartus. The Life and Opinions of Herr Teufelsdrockh. By Thomas Carlyle. $1.00.

Rumor. By Elizabeth Sheppard. With an introduction and notes by Harriet Prescott Spofford. In two volumes. $2.50.

The Lost Canyon of the Toltecs. An account of strange adventures in Central America. By Charles Sumner Seeley. $1.00.

Thos. Y. Crowell & Co

The Peep of Day; or a series of the Earliest Religious Instruction the infant mind is capable of receiving. 1.25.

D. Appleton & Co

Duffels. By Edward Eggleston.

The Baker & Taylor Co

Within College Walls. By Chas. Franklin Thwing. $1.00.

Mowbray & Co., London, Eng.

The Catholic Religion. A Manual of Instruction for members of the English Church. By the Rev. Vernon Staley. With a preface by the Rev. T. T. Carter. 40c. net.

Thos. Whittaker

A Hand-book for Sewing School Teachers. 35c.

Coals from the Altar. Joseph Cross, D.D., LL. D.

The Book of Praise for Church, School, and Home. By G. W. Shinn, D.D., and St. B. Day, organist. 35c.

Jas. Pott & Co.

Santa Scala. Readings and Prayers for them that mourn. Edited by W. C. D. 50c.

Skeffington & Son, London

The Kingdom of Man. Sermons for the Sundays from Advent to Easter, with special addresses for Harvest Thanksgiving and Children's Flower Service. By the Rev. Herbert H. Gowen

H. L. Hastings, Boston

The Guiding Hand; or Providential Direction. Illustrated by Authentic Instances. Recorded and Collected by H. L. Hastings.

John D. Wattles & Co.

A Lie Never Justifiable. A Study in Ethics. By H. Clay Trumbull.

PAMPHLETS

Tom, a Hero of Ten. By Cora W. Gregory. James Pott & Co., New York. 10c.

The Mosaic Record of the Creation Explained. Scripture truth verified. By Abraham G. Jennings. Fleming H. Revell & Co. 20c.

Bible Lessons for the Christian Year. By the Rev. Walker Gwynne. Jas. Pott & Co.

The Household

Like Lost Sheep

BY MEREDITH NICHOLSON

At evening in the little town I sought
The church that lay half hidden by the trees
And in the loving clasp of ivy caught.
Beside a window favored by the breeze,
I sat near neighbor to a field
Shorn of its harvest yield.
Beyond the treetops burned the evening star,
And the contented moon shone from afar,
Making the lights within
Seem pale and thin.
The worshippers were few
But none I knew,
Save that the cross
And the Redeemer's loss
Had brought us there
To the sweet evening prayer.
Soon, as in spring the song of birds
Brings hope again
To doubting men,
There rose and fell the old familiar words,
Always the token
Of a heart-home where'er they are spoken:
"Strayed from thy ways"
And "like lost sheep,"
Oh, the dim gaze
For the sweet memories that leap!
Then through the night
Broke in affright,
Through the near window a poor lambkin's cry,
Helpless, as it would die.
Again, and thrice, thrice only
That low bleat lonely
With the reading blended,
But came no more. And when the even was ended,
I knew the gracious balm
Of sweet and holy calm;
And going thence I thought it sweet
That only thrice the lone lamb need repeat
Its cry, ere in the dark
The shepherd kind did hark
And bear it (so I fancied) to the fold,
To rest contented till the night was old.
So shall my Shepherd, when I lose my way
And his law disobey,
More surely find me, whether thrice times thrice
I call (if such the need) or once suffice
To bring me safe within His meadow's bound.
The brooks of comfort lie
Ever beneath His eye,
And loving kindness girds His pastures round.

My Little Man

BY KATHLEEN WATSON

From *The Quiver*

CHAPTER VIII

A day of flowers and sunshine, of radiance and rejoicing in the outside world, was the day on which they came to bring the relief and remedies of surgery and science to my darling. But for us to whom he was so much, to Barbara and myself and all the members of our little household, the day was dark and heavy with a terrible suspense. In the morning he was singing his gayest songs, feeding the birds, playing with "Dainty," the little Skye, who was never out of his sight, telling me of future plans and the grand things he meant some day to do. In the afternoon, when the grave, kind doctors came, albeit he wore his very bravest face—"father's face," I used to call it—he put his hand in mine, clung to me curiously, and I could hear the beating of his heart against my own, though of course he knew nothing of what was to come. But, game to death as he would always have proved under any circumstances, yet in the presence of doctors nothing could wholly reassure him. I have since thought that it was perhaps the appellation that frightened him, because of the hideous association connected with the Dr. Vorstrovna of by-gone days.

Thus, in the morning, happy and triumphant; later on, bravely trying to smile with those who, God knows, meant so well by him; in the evening he lay unconscious, in a delirium of fever, on the edge of that terrible line, from whence the slopes lead down so easily and swiftly unto death.

He lay in a quiet room overlooking the gardens at the back of the house. It was a burning night, and the windows were flung wide open to the air. All through the long, black hours, Barbara and I watched over him and listened to his tortured moanings.

He called to the doctors, beseeching them not to take his father from him, promising piteously that he would give them his prettiest books, all his flowers, his goats at home, nay, even his little Dainty, if they would only spare him his father. He then babbled of the elections, begging them not to vote for Dr. Vorstrovna, but for Nell and Nell only; Nell, who was the best fellow in the world, since his own father said so! Then again he was watching the boys at their cricket in the field at home, one moment asking Barbara to take a turn at bowling, the next warning her to keep out of the line of the ball. Then he would implore me to tell him when I thought he would be able to climb the tree which father had found so hard to climb. Would his back soon get better—very, very soon? Then his dear thoughts would soar to the highest heaven, and he would talk familiarly with God and look among the angels for his dearest one. Then it seemed to us who listened in our pain to those sweet, mad babblings, that he wanted some one who was not there, some one whose name he knew not—some one whom father had loved always, always.

Then and there I would have gone for her, but they told me that his only chance lay in utter stillness, that no strange faces might come near him, that before twenty-four hours the crisis would be reached, that even then there would be time enough, although the worst should be declared.

Through all the long, hot day that followed we never left him, Barbara and I. He had his burning little hands clasped tightly about my fingers most of the time. Although he did not know me, he seemed to know if I moved for a moment from his side.

"Nell," he would cry, "dear Nell, if you are going to find father, you must take me too—you must take me too!"

But I knew it was rather he who was going to find his father, and that on that dread journey his little feet must travel all alone.

Toward evening he became gradually calmer, his temperature sank sub-normally, the fever left him; they told me he was dying. He smiled his tiny conscious smile at me once more, and asked for Dainty—but still they whispered in my ear that he was dying, dying fast. Together for the last time we talked in fragments of the things we loved, of the heaven where we should meet, of the world where pain and prison, aching backs and sorrowing hearts, are things unthought of and unknown, of the shining time when we should see and know what here it sometimes is so hard to understand—that God is love alone.

Then I remembered that across the streets and squares was one in whose life a great, strange crisis, too, had perhaps been reached; and I knew that the time had come for dying lips to speak that last pathetic message from the dead.

So I pencilled off a hasty line, bidding her to come at once to hear that which little Waldo had to tell her.

And, as we waited, I told him that the beautiful lady who had worn his primroses was none other than his own mother, and she whom father had loved always—that, if he himself could tell her so, she might be quite happy once again.

He smiled as even I had never seen him smile before—he, whose entire childish heart was just the shrine for father's memory. The knowledge that there was one thing still for him to do, some one still to be made "quite, quite happy" for that dear father's sake, touched his tiny dying face with a glory that it was worth a lifetime to have lived to see. As the minutes sped, he turned over restlessly once or twice in my arms and looked toward the door, but he did not speak. It seemed almost as though he knew that he must keep the little strength that was slipping so quickly from him, keep it for father's message, that not one word might fail. Presently, however, he spoke faintly:

"My verses, Nell dear. Say my verses to me." He was thinking of his favorite hymn, a hymn Barbara had taught him underneath the limes at home, a hymn resplendent with the imagery which goes straight to the hearts of little children. I do not know if the words have ever been printed, but here they are, as I learned them from him—as in that sweet and solemn hour I gave them back to him:

In the paradise of Jesus
There are many homes of light,
And they shine beyond the darkness
With a radiance clear and bright.
There are sounds of many voices
In the golden streets above,
Filling all the air with gladness,
Blended in eternal love.

Can we see the happy faces
Of the dear ones gone before?
They are ready now to greet us
When we gain the blessed shore.
Then the pearly gates unfolding,
Never shall be closed again;
We shall see within the city
Jesus with his white-robed train.

After that he lay very still, always with my fingers held tightly in his hand. Once or twice I thought he slept, yet knew that he was watching, waiting still. The beating of his pulse slackened, then at intervals quickened fitfully again. Long shadows swept across the room; a clear yellow glow shone and deepened in the western sky; at last in the tender silence—she came.

Softly, so softly that at first I did not hear her, like a fair white angel she drew near the bed. Then he let my fingers go and smiled at her, and stretched his tiny arms toward her. No anguished exclamation, no broken-hearted cry escaped her, but I dimly guessed her torture as she knelt beside him and buried her face ashamedly in her hands. One by one great slow tears fell from between her fingers; every now and then her body writhed as if in more than mortal agony; she could not speak or lift her eyes to look at the little face so close to her.

"Mother!" he whispered, gathering all his failing strength together for a final effort; "dear mother, my mother, I am so glad you've come! I've been waiting and waiting to tell you something—something so beautiful—and I thought you'd never come!"

After that he lay back wordlessly on the pillows, but in a short time he turned to me.

"Lift me up a little, please, dear Nell; I want to tell mother—my dear mother—what father said. Are you crying, mother? Do not cry. Because, listen—father always loved you, always. Don't cry any more—my—dear—mother—father would like to think you were quite, quite happy—because he always loved you. He said so—"

Then I only remember a long, sweet silence in that shadowy room of death. She was holding fast his tiny hand, the great tears fell, she made no other sign or sound of pain. The curtains waved ever so lightly to and fro as the quiet evening breeze swept in. Barbara's wrinkled old hands trembled noiselessly amongst the glasses and bottles on the table near the bed; it seemed as though they ached and burned to do yet one more thing for him for whom all earthly help was unavailing; bits of prayer hovered on her quivering lips; the clear, kind old eyes that had looked out bravely on sixty years of chequered life, were dim with a piteous longing.

Then, as we kept watch in the gathering twilight, military strains from the band of a regiment on parade were presently wafted up to us from one of the streets around. It was a glorious but unusual music, solemn, tender, full of rest; yet, in the distance one heard, as it were, the battle song of brave men going to their death, of dying conquerors entering into everlasting peace. To us who listened there, it had a more than earthly meaning, echoing, as it did, about the presence of that tiny wounded soldier who had fought his fight so well. Suddenly, as the strains drew near and nearer, he started up, saying: "Listen, Nell dear—it is a band!"

His cheeks flushed brightly; his blue eyes shone, he tossed back his curls, and said—but this time very faintly: "Mother, dear mother, do you hear too?"

Those were the last conscious words he spoke, I think. After that we only heard scattered phrases, broken expressions of love undoubting, undismayed. At the last, her arms, not mine, were holding him; her kisses, hers alone, comforted him. His work on earth was done; he had saved a soul alive.

* * * * * *

Softly darkness was over all the land and sea; from the clock in the old church tower midnight rang out across the barley fields and the heather slopes; the tale was told.

And that part of it that he told not, since men of honor and fine instincts rarely speak to one woman of their most intimate feelings for another—that part I think to see more clearly than the rest. That grand old place in the dear south country, the place that little Waldo loved so well; the baronial pile in northern lands; the stately house in town—I think I know why no woman will ever reign over these with him, as wife. In heaven two are waiting for the only one he has ever loved; among the angels two are walking in and out, waiting to shower on her the love she failed to answer to on earth; not even in thought may he mar the radiance of that reunion, the perfection of that trinity of love.

Sometimes I hear of her. The great places of the earth know her now no more. She

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has laid aside her state and luxury of life. Where the poor are poorest, the suffering most neglected, and the struggle very hard—above all, where little children stretch their tiny arms to a dark and loveless world—there she moves.

The tragedies of lives need not be written in chapters—sentences will do. Hers perhaps might be written thus: She lost, she understood, she lives anew.

THE END

Children's Hour

Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations,
That is known as the Children's Hour.

The Boy that Laughs

I know a funny little boy—
The happiest ever born;
His face is like a beam of joy
Although his clothes are torn.

I saw him tumble on his nose,
And waited for a groan—
But how he laughed! Do you suppose
He struck his funny bone?

There's sunshine in each word he speaks,
His laugh is something grand;
Its ripples overrun his cheeks
Like waves on snowy sand.

He laughs the moment he awakes,
And till the day is done;
The school room for a joke he takes,
His lessons are but fun.

No matter how the day may go,
You cannot make him cry;
He's worth a dozen boys I know,
Who pout, and mope, and sigh.

—*Wide Awake.*

A Young Knight

One dark evening in January Mrs. Burns had several little purchases to make before Sunday, and when she walked over to the store, it was quite full of persons having similar Saturday errands.

A country store is not very bountifully supplied with clerks, and Mrs. Burns had to wait her turn. Then, after all her parcels were securely wrapped up, an old friend stepped into the store, about whose sick daughter Mrs. Burns wished to enquire; so, when she came out she found the dusk had turned to darkness.

Not a star was to be seen and the wind whirled round the corner and nearly took her off her feet. Her eyes were blinded coming out of the lighted store, and when she stepped down to the sidewalk, which was very uneven, she felt almost afraid to take another step. However, she drew her shawl about her, held her parcels close, and walked very slowly, feeling carefully for every step.

She had passed beyond the light from the store when she heard footsteps; but she could not see which way to step to avoid a collision with the person approaching. She spoke: "I can't see which way to go, but I'm here, do not knock me over."

It was then the knight showed himself. It was only Will Somerby coming down the street, with his freckled face and kind blue eyes, wearing his well-worn jacket and school cap in place of a knight's armor and helmet. When he heard the voice he stopped, for even his eyes found it not easy to see Mrs. Burns' black-robed figure in the dark.

"What is it?" he asked. "Have you missed the road?"

"Oh, no," said Mrs. Burns, "but I couldn't see you, and I was afraid you wouldn't see me, and that we might turn against each other."

Will stepped close up to her now, and though it was dark, he raised his cap.

"Isn't this Mrs. Burns?" he asked. "Let me help you. It is very dark. Take my arm, if you please;" and before Mrs. Burns could realize what had happened, he had taken her bundles from her, and, leaning on his strong arm, she was being piloted safely home.

They soon parted at Mrs. Burns' doorstep. "I am very grateful to you," she said, as she stood in the doorway, relieving Will of her bundles. "It was so dark, and the sidewalk is so uneven."

"You are very welcome," said Will. "I'm glad I happened along," and again he raised his cap. "Good-night."

"Good-night," repeated Mrs. Burns, and she closed the door as Will Somerby turned away. "He seems such a knightly young fellow, and I am sure he will go through life doing just such deeds."

Helping old women home does not sound very romantic, but only those who are truly knightly think of just such kind, courteous deeds. And is it not good to know that to every one of us such opportunities come? One does not need to be high-born, nor highly educated, nor to have great belongings, nor even to do great deeds, to be accounted—and truly so—a knightly soul.—*Christian Herald.*

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Financial News

REPORTED FOR THE LIVING CHURCH

The tone of the financial market shows considerable increase of strength this week. There has been no material gain in values, but the volume of business is perceptibly broadening, and the different branches of trade are all tending toward a firm foundation. This improving condition is believed by many to be due to the results shown by the election returns last Tuesday, fully as much as to the repeal of the Silver Bill. It is argued that the elections reflect a popular disinclination to a radical change in our present tariff schedule. Whether the returns really give grounds for this supposition is difficult to determine, and is a matter of individual judgment, but it is morally certain that until the tariff question is settled, pro or con, we cannot fully enter on a new era of national prosperity. Money is still accumulating in New York, and loaning rates are easy, but for the most part it remains idle. The large importing interests, as well as the protected manufacturing industries, are forced to curtail until they can with reasonable certainty calculate on what basis they must do business. But in a general way it is fifty per cent. better now than three months ago.

C.

New York, Nov. 11.

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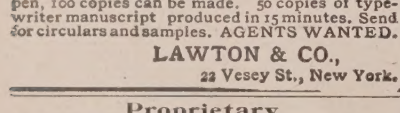

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Suggestions for Christmas Presents

VEIL-HOLDERS have their place among suggestions for holiday gifts. They are simply envelopes made of stiffly lined linen or silk, and they certainly prolong a veil's existence by keeping it smooth and flat, and save wear and tear of temper by doing their part in the "place for everything and everything in its place" system. The edge of a veil-holder can be ornamented with a narrow vine in silk embroidery, and in the centre a motto may be stitched with black silk. These words may be used:

"Many veils
I'll hold for you,
Dotted, plain,
Of every hue."

—*Harper's Bazar.*

AN OPERA-GLASS BAG IS made of gray suede, decorated with sprays of trailing arbutus. Line it with gray satin, and put two heavy gray silk cords in to close it.—*Priscilla.*

A BALTIMORE KNITTING-BAG would be an acceptable gift to a friend who has a fancy for knitting woollen articles which grow rather cumbrous before they are finished. The bag is made of a breadth of brocaded silk folded together to make a square. The ends, instead of being sewed in a seam, work-bag-fashion, have fan pleats of the material let in to allow expansion. At the top a hem is made, into which is slipped a wide skirt steel several inches shorter than the width of the material, which gathers slightly upon it, as a bag gathers upon the ribbon string. One of these steels is on each side at the mouth of the bag, and by springing them open the inside can be readily reached. Wide ribbon strings fastened on where the ends of the steel meet, should be made long enough to pass over the arm, or to hang the bag over a chair when not carried.—*Harper's Bazar.*

DRESSING MATS are oblong pieces of brown linen furnished with a variety of flat pockets to accommodate combs, scissors, nail-cleaning implements, and the other adjuncts of a daily toilet. The supposition is that the bureau is decorated with some handsome articles, like brush and hand-glass, but the smaller and quite as necessary appurtenances are less sightly, and give a look of carelessness. All these things can be kept in the dressing-mat, and laid out for use without a moment's loss of time. The article is made of a doubled piece of linen, with skirt steels stitched in each side to keep it in place. The pockets, which are like those in one of the rolled up travellers' dressing-cases, are ornamented with brier-stitching in a color, and a flap or cover as large as the under part is quite profusely ornamented with embroidery, and a motto signifying its use, if the worker pleases to make that addition. With the embroidered top laid over the useful part, the mat may be left in position at all times, or it may easily be lifted when not in use and laid in a drawer.—*Harper's Bazar.*

A DAINTY TABLE COVER, about a yard square, was seen lately and so much admired that it was with astonishment learned that it was evolved, Cinderella-like, from a meal bag! Get a meal bag as nearly new as possible, and as free, too, from the colored stripe that is a trade-mark of some; wash and boil it well, then put it out in "sun and wind and weather" to whiten. If one wishes to hasten this process, put a tablespoonful of chloride of lime in two-thirds of a pail of warm water, soak well in this, rinse well, and hang out again. One will be surprised at the soft, white material it becomes. Cut the bag down one side and across the bottom (they are usually made seamless), and then if liked, a fringe may be made and knotted, and a pretty drawn pattern made by way of border. Try this, ye incredulous, and see what a soft, artistic cover you will have. A new bag costs only fifteen or twenty cents, and will not take long to bleach.—*Good Housekeeping.*

LINEN SHOE-WRAPPERS.—These are simply squares of brown linen about fifteen inches on a side, bound with silk braid. They were embroidered with fantastic designs, such as the Old Woman who lived in a Shoe. On one corner were sewn two strings of the braid. A pair of shoes can be wrapped in each one of these squares, and tied around with the strings. They can then be stuffed in odd corners of a trunk without fear of spoiling the daintiest garments.—*Good Housekeeping.*

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